The Relief Society Magazine

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1931

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FRANK R. JEWKES, Sales Manager

Who Creates Wealth?

By Dr. Frank Crane

Labor is fond of saying that all Wealth is created by it.

Capital replies that Labor never creates a dollar's worth of Wealth except when financed by Capital. Capital is the true begetter of Wealth, it claims.

They are both mistaken.

It is Brains that create Wealth. Some fellow with Brains reaches out into empty space and fetches an Idea back "out of the Everywhere into the Here."

And then it isn't any time before the Idea enlists the services of Capital and Labor and produces Wealth.

The true and only Creator of that Wealth is the Man behind the Brains.

The other night they gave a dinner to Thomas Alva Edison to celebrate forty years of use of Electric Light.

Edison created Electric Light. It was a product of his Brains. It was an Idea, a mighty good Idea. Forty years ago said Idea put Capital and Labor to work.

And now, where there was nothing, there is wealth, in the form of lighting business throughout the country, Wealth amounting to four and a quarter billion dollars.

Labor and Capital don't create Wealth. They only think so. Their job is to take orders from the Boy with Ideas!

Here is a list of people who actually created Wealth, and they were neither laborers nor capitalists:

The man who invented blotting paper by accidentally discovering that unsized paper was better than sand for drying ink.

The man who invented waterproof cloth by trying to wash out the wrong dye with alum, and then several days afterwards trying to wash the cloth again and finding out he could not even wet it.

The man who discovered the use of soft glue for making printers' inking rollers.

The man who discovered lithography.

The printer's wife who found that oily ink would float on water and so discovered marbling by dipping the paper in it.

The man who thought of putting the hump in the hairpin.

And the man who thought of pointing the ordinary wood screw.

Thought is the only creator of anything. Both Capital and Labor are hired servants.

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Reality

By Linda S. Fletcher

Beloved, the world seems eclipsed, drear,
Since you are gone who, as my soul, was near;
The days drag by, dull, leaden things,
Flight is so slow on bruis'ed wings.
I steel myself 'gainst thoughts of thee,
Their poignant sweetness not for me,
Yet, when the night comes floating in,
All of the joys that might have been
Are mine, beloved, for conscious will,
When slumber comes, is placid, still.
I feel your dear arms once again,
Forgotten, each heart-bruising pain.
Welcone the last long sleep will be,
For then, fore'ver, I'll be with thee!

SARAH AHLSTROM NELSON

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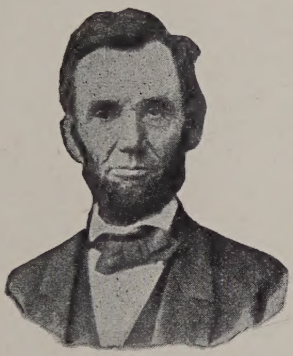

Abraham Lincoln

Poem awarded first prize in the Eliza Roxey Snow Poetry Contest

By Sarah Ahlstrom Nelson

First he was yours, Kentucky,
You were honored by his birth,
Though little you recked of his future
And little you dreamed of his worth,
For humble and mean as the stable
Was the cabin that sheltered his head,
And lowly and poor as the manger
Was the pallet he used for a bed.
While hunger and hardship and sorrow
Were his constant companions in youth,
With his gaze toward a distant tomorrow
His feet kept the pathway of truth;
And though it was rugged and thorny,
That trail winding over the hill,
Never once did he falter or turn from the task
That he felt was his own to fulfill.
So he climbed to the heights, Kentucky,
With the flag of the nation unfurled,
Achieving the glory of deathless fame
In the citizenry of the world.

Social Work

(Historical Sketch)

By Amy Brown Lyman

THE practice of giving aid to the poor is probably as old as society itself. Traces of Charity work are to be found among all the peoples of antiquity, and beggars have been known to all literature. The Chinese, long before Christ, established refuges for the aged and poor sick; Buddha taught that it was a duty of society to alleviate the pains and miseries of human life; the ancient Greeks and Romans contributed money liberally for the care of the poor.

The motives which prompt charitable deeds have not always been the highest. The desire to help another for his own sake has often been supplemented by and in some cases substituted by a desire upon the part of the giver to gain favor and reward for himself or to prevent bad luck or disaster which he feared might follow refusal. Such ideas were rather prevalent in ancient times, as the following quotations indicate: "The riches of an infinite God will be bestowed upon him who relieves the poor;" "The house that does not open to the poor shall open to the physician."

With the ancient Jews it was a religious duty to care for their needy. The Jewish law made charity an obligation. The well-to-do were even assessed for the benefit of the poor. Especial attention was given to the rearing of orphans which was regarded as the highest form of charity. It was considered a privilege rather than an act of charity to become foster parents to destitute orphan children.

THE teachings of the Savior put philanthropy upon a higher plane than it had reached before. All life was purified and elevated through Him. New ideals and new standards of conduct were introduced into every phase of human relations. When Christ said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself," and when he gave, by way of further explanation of this idea, the parable of the Good Samaritan, he introduced new incentives into charitable endeavor—brotherly love and human sympathy.

During the brief period of Christ's time and immediately thereafter, the new Christian groups which were organized into small assemblies or churches, practiced the voluntary charity which had been introduced by the Savior. This method of spontaneous mutual aid prevailed among them generally until the time of Constantine, when the church in its changed condition arose to great and unprecedented power, and became the state religion of the Roman Empire.

DURING the Middle Ages, charity degenerated to a great extent into alms-giving for the benefit of the giver. The religious merit of almsgiving was so emphasized that the particular needs of the poor were secondary. Outside of the work done by the Jews for their own people, and the alms given personally by wealthy individuals,

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the great Roman Church was practically the only agency for the administration of relief. The methods of helping were through indiscriminate almsgiving at the doors of the monasteries where the poor gathered in hordes asking for help, and through two types of institutions established in connection with the monasteries—one, hospitals for the poor sick, the other, similar institutions for the care of the aged, orphans and widows. At church doors and in other public places there was also begging. Although the churches made great effort to discourage it, begging became quite general everywhere, and finally got beyond control. It was apparent to churchmen themselves that the indiscriminate almsgiving at the monasteries and similar medieval institutions was failing as a means of caring for the poor and was contributing to professional beggary.

Due to the idea which was prevalent that "alms have power to expiate sin," people gave large sums to church charity thus seeking forgiveness of their sins. And so began the sale of indulgences authorized by the popes and church councils. It was not uncommon for hospital authorities to sell forgiveness of sins for donations to their respective institutions. In spite of the weakness of ecclesiastical charities of the Middle Ages, the fact remains that the Catholic Church did a stupendous work in alleviating physical pain and distress which would never have been accomplished but for its influence. And furthermore the Church stimulated and cultivated a general spirit of helpfulness.

REALIZING that dependents were constantly on the increase, and feeling that the ecclesiastical agencies had not succeeded in handling charity, the state finally interfered. In practically all of the European countries, serious efforts were made first to eliminate begging by severely punishing beggars, and when this failed the work was taken over by the state. In Scandinavia, this occurred at an early period; in England, at the time of the Reformation, when the monasteries were dissolved by Henry VIII; in France, at the time of the Revolution; and in Switzerland and Germany following the Reformation.

After the state took over the charity work, however, there was very little improvement for a long time. The development of public relief in the various countries was a slow process. England, with her Poor Laws designed to regulate and systematize public relief, led all other countries, and her system has influenced social work in America more than that of any other country.

THE beginning of the English Poor Laws was in 1536, when it was decreed that begging must go; that the poor were to remain in their own districts, and be helped by the local authorities; that poor funds were to be raised by collection of alms in the "common boxes" of the churches; that straying indigents were to be whipped and sent to their own parishes. Later the parish was required to furnish work to able-bodied persons in need. The law was supplemented from time to time and finally, in 1601, the various provisions relating to the poor were brought together into what seemed a model law. Among other things, it divided the poor into three classes—able-bodied, those unable to work, and children —all of whom were to be treated according to their needs. A tax system was levied on property to increase the inadequate funds. In

1834 the law was further supplemented and developed, and authority was concentrated in a national department. It has since been amended from time to time.

The Poor Law was enforced rigidly in some localities and indifferently in others, thus failing to meet the needs. The system was a great step forward nevertheless. It undertook to organize and systematize relief giving, it contributed the idea of national responsibility in relief work, and finally it has seemed to recognize the inadequacy of mere charity and the necessity of preventive work.

THE next advancement was the movement for the organization of charity which began in Germany and England about the same time. It came as a protest to the grave abuse of charitable relief then obtaining. In Hamburg, a free city which was wealthy and over-run by beggars, there was a reorganization of relief work in 1788, and later, in 1852, the plan was modified and adopted in Elberfeldt. There was a central bureau of charity to supervise all charitable work. The city was divided into precincts with a superintendent for each, and the precincts divided into districts, with a visitor for each. The poor were classified and the duties of the visitors were similar to those of the modern family visitor.

IN 1869 the London Charity Organization Society, a private agency, was organized. It was the climax of charitable endeavor, and has been a pattern for such organization in America. Its object was to organize and coordinate relief, and to study causes of poverty and develop all possible substitutes for relief giving. There were in London at that time numerous organizations working independently and duplicating one another's work; clever people were getting help from a number of sources while the backward and perhaps more needy were overlooked, and there was indiscriminate alms-giving on every hand. The movement was inaugurated by a group of church and university men and some forward looking workers in the field of social reform. Among the policies of the society were: correlation of the work of agencies, district conferences, and case-work methods—the latter embracing the study and treatment of each individual or family as an individual problem. The Charity Organization Movement later spread to America. The first of such organizations here was the Buffalo, New York Society founded in 1877.

IN the United States in early times each case of need was considered and provided for individually by town or county officials. Later, there was a system of out-door relief supplemented by the establishment of alms-houses where at first all classes of needy individuals were placed, including tramps, dependent aged and children, insane, feeble-minded, blind, deaf, confinement cases, etc.

BY the end of the 19th century, however, the country had witnessed many changes for the better. A number of institutions and agencies had been established to meet the special needs of the differently handicapped, and charity organization societies had taught superior methods of dealing with individual cases in distress and of handling out-door relief. Private institutions including both Church and non-sectarian agencies had come into existence supplementing the work of the tax supported public

agencies. A wave of humanitarian sympathy and scientific inquiry had spread over the country creating a new interest in human beings. There were also social and economic changes including the rise of the middle classes—the working people—who set about to improve their condition through legislative action, being assisted by social minded individuals. Attention was given by them to the protection of health, medical service, sanitation of factories, compensation for accidents, provision of regular employment with shorter hours and better wages, child care including education and recreation.

IN the present century attention has been focused upon prevention, the idea being that prevention is better than relief. The failure of the old-fashioned charity was no doubt due to the fact that it was merely palliative, paying attention only to those already in trouble. Welfare work today calls for the getting to the very roots of trouble and sparing nothing which may be involved in the process, preventing a recurrence of those conditions which cause distress, and giving people an opportunity for normal life. The steps are first, curative—relieving those already in distress and destitution; secondly, preventive—guarding against the recurrence of conditions which cause distress and poverty, and thirdly, constructive—putting forth effort to raise human life to its highest level.

Many people today believe that all welfare work should be done by public agencies supported by taxation, and that private agencies are not needed. Others favor a combination of both, maintaining that the private agencies are necessary to lead the way and set the standards. There are still others who claim that the type of work done is more important than the type of agency under which it is done.

AMONG the agencies organized in the United States in the 19th century is our own L. D. S. Relief Society founded in 1842, a private church agency auxiliary to the L. D. S. Church. Its life of eighty-eight years has covered the most interesting period in the whole history and development of social work. The Relief Society was organized for spiritual, educational, and philanthropic purposes and functions under the direction of the presiding and local bishops in whom is vested the responsibility for the charity work of the Church. It is a great outdoor relief agency with 1665 local organizations, in each of which is a department of charity and health.

In each local organization the Relief Society president has charge of the charity and health work, this being one of her most important duties. Where necessary she calls to her assistance a worker or aid especially designated for this work. She cooperates closely with the bishop of the ward and works under his direction. In addition to a regular monthly conference of the bishopric and Relief Society presidency there is constant communication and consultation between them. To the Relief Society has been given the special work of family investigation and family planning, the final disposition being usually a joint decision. The Relief Society president also coperates with the county and any other agency interested in the family being helped. The district visiting teachers or friendly visitors visit all the families of the Church monthly,

irrespective of their needs or social status and receive funds from them which are contributed for relief purposes. It is the policy of the L. D. S. Church to have its charity work administered by volunteer workers, the only exception being the work done under the direction of the General Board in the Social Service Department at Relief Society Headquarters in Salt Lake City, a case working agency which supervises and supplements the regular work of the Society in the city and provides a laboratory for experimental and training purposes.

For a number of years the Society has been working constantly to improve its methods of welfare work. It has no blanket plan of caring for the needy, but aims to treat individuals according to their individual needs, aiming as far as possible, to meet the requirements set by standardized social case-working agencies.

In addition to its welfare work, the Relief Society has a second well-estsablished department which cooperates closely with the welfare department. It is the education department with a uniform course of study for the benefit of members. These two departments — education and welfare — react most favorably and beneficially upon each other to the great advantage of the organization generally. The education department features, among other subjects, studies in social welfare which stimulate and create interest in the actual projects in welfare work and social reform which the Society is sponsoring; while the various local workers who are dealing with the actual problems in turn vitalize and stimulate the class work.

Because of its comprehensive organization and methods of co-operation, the Relief Society is well-fitted for community work, and in addition to its special mission of caring for the poor and sick it has, from the beginning, fostered any and all movements which have had for their object the improvement of civic conditions and the development of community life. It has worked among other things for woman suffrage, for educational projects, pure water supplies, sanitation and for social legislation.

In the objects, aims and standards of its welfare work the Relief Society is striving to meet the national standards for such work. It believes in organized relief, and has from the beginning discouraged indiscriminate individual giving. It is making every effort to improve its curative work by giving training to its volunteer workers. It has always stood for preventive work, its program of prevention and social reform going hand in hand with its curative and corrective work.

Its combined program of education, service and religion, is comprehensive and constructive, designed to help those in distress, to prevent social ills, to provide for educational opportunity and religious development and to foster constructive movements which have for their object wholesome, abundant life for all.

Summer Camps of the Y. L. M. I. A.

By Rosetta W. Bennett, Chairman Summer Camp Committee of the General Board of the Y. L. M. I. A.

THE love of nature and the lure of outdoor life is very greatly developed in the hearts and lives of the Latter-day Saints. Our hearts turn to the Sacred Grove at Palmyra where the boy Prophet sought its seclusion to pour forth the longings of his soul for relief from the spiritual conflict that encompassed him.

It was in the grove at Nauvoo where God manifested to the people His choice of Brigham Young as the true shepherd of the sorely harassed and heart broken people. It was the vision of the sheltered valleys of the mighty Rocky Mountains that sustained them and gave them heroic courage to tramp one thousand miles beyond civilization and establish a home in this then desolate country. It was the song and the dance and the game that eased the strain of the journey.

The mountains were friendly and gladly gave of their timber to build houses and make fires; gave of their fresh sparkling snow-born streams to revive the parched land and swell and develop the treasured seeds committed to the bosom of mother earth with such perfect, compelling faith; gave of their wild fruits and game to lend variety and cheer to their scanty board; gave of their flowers and bird-songs to gladden their eyes and hearts; and gave them glorious promisse for the future.

IT was to lovely Brighton Valley at the top of Big Cottonwood Canyon that Brigham Young led his people in July, 1857, to spend several days in celebration of the tenth anniversary of their entrance into the valley. There in prayer and speech and feasting, dancing, games or songs, they gave thanks to God for their safe refuge from the violent storms that had beset them so cruelly in the past.

In the city pleasure resorts were laid out that all might have recreation: Calder's Park, Lindsay's Gardens, Fuller's Hill, Lake Shore, Black Rock, Garfield on the shore of Salt Lake. These places the children of the Pioneers remember with delight. Here Bishops of Wards with their entire flock, made yearly pilgrimage. A whole day of unalloyed delight, an organized, supervised day with prayer at beginning and close of it, a Brass Band to head the long line of wagons and hay-ricks, etc., a bag of candy for every child and every child in the ward there. If it should rain and we couldn't go—desolation!! Would morning never come so we could don our new dress and hat and shoes, unloose the tightly braided hair and tie on the precious blue or pink ribbon and so adorned fly to the meeting house and wait to be tucked into the straw laden wagon box and at last be on our happy way to swing under the great cottonwood trees, go boating on the silvery lake, play ball, dance, run races, etc.?

In the fall families went to the mountains, the men to cut logs for firewood, the women to gather wild fruit for winter jam. They slept under the stars beside the singing streams, listened to the murmur of

the trees, the song of the birds and the hum of insects and gazed upon the mighty hills and felt the majesty of earth and sky and knew God was there. In their mountain Retreat God did strengthen their feet and gave them power, by the touch of the mountain sod to become a physically strong, healthy people, and by the call of the mighty mountain peaks gave them moral and spiritual uplift and power to be clean and true.

AS the people grew in numbers, cities sprang into being, claims of community life multiplied and commerce with the outside world threw wide our gates and our sheltered retreat became the highway of the westward moving nation. The stress and push brought many

A FEW OF THE ATTRACTIVE Y. L. M. I. A. SUMMER CAMPS

changes. Mechanical inventions made possible the manufacture of most things that were formerly made in the home. Easy transportation brought them to our doors. The new era brought new responsibilities. New adjustments must be made, our hands must learn new occupations. Many boys who worked on farms, women who formerly were fully occupied in the home, must go out of the accustomed course and find employment in the new mechanical and business world in order to live and develop and keep in the van of Progress. Hours of confinement at machine or desk brought greater physical, nervous and mental strain. Opportunities for better educational and cultural advantages presented themselves and life became more complex and demanding. We could not so easily or frequently or with such freedom enjoy the beauties of our canyons, mountains, lakes, etc. Where wards used to provide for the vacations of the masses of the people it now became an individual affair largely. Many people built cabins in the mountains and took their families to these cool retreats for a few weeks in the heat of summer. Many could not afford to do this and so lost much benefit and joy.

THINKING people everywhere realized that change and recreation must be had and provision made for it if people were to live full, happy lives. Brigham Young taught his people to play as well as to work. He encouraged music, drama, dancing, physical sports for the recreation and relaxation of the people. In later years the Latter-day Saints have made a more concerted effort to encourage proper recreation among the people and to the M. I. A. have been assigned the special duty of creating and supervising recreational activities in the Church. The Young Ladies' M. I. A. have instituted a special feature in recreation in the Summer Camp Movement; the idea being to build

SLEEPING APARTMENT OF FIRST Y. L. M. I. A. CAMP

Summer Camps in the mountains, on lake shores, etc., in places of easy access but away from the highways, so that they may be by themselves and enjoy the outdoor life and carry out their programs without restraint other than the rules governing their association. The first organized movement seems to have been among the officers of Liberty Stake in Salt Lake City. Sister Emily H. Higgs, the President of Liberty Stake Y. L. M. I. A., in 1912 obtained permission from Brother Godfrey of that Stake to build a little camp on his farm at the mouth of Big Cottonwood Canyon and on the creek or river of that name. Hugh J. Cannon, President of Liberty Stake, entered most heartily into the scheme and with the cooperation of the Priesthood and the M. I. A. Stake officers and ward associations, the camp was built. A kitchen, a combined screened in dining room, and sleeping quarters were built. A swimming pool was prepared in a secluded spot on the river bank, a tent pitched for a dressing room and all was ready for the eager girls who drew lots to see which ward should occupy the camp first. Schedules and rules were made, supervision and protection provided and success attended the movement and untold benefit both physical and spiritual followed.

SISTER JENNIE BRIMHALL KNIGHT, visited the camp and very shortly thereafter, with the cooperation of her Stake Priesthood and the M. I. A., opened a camp in Provo Canyon, and not long after Alpine Stake (now including Lehi and Timpanogos Stakes) built "Mutual Dell," in American Fork Canyon. A few years later the General Board, realizing the wisdom of the movement appointed a committee to consider a summer camp in Brighton, the lovely valley at the head of Big Cottonwood Canyon—the place chosen years before by Brigham Young for the tenth celebration of the entrance into Salt Lake Valley, July 24. With the aid of members of Y. M. M. I. A. Board, of Salt Lake Stake, and others, a spot at the extreme end of the Valley behind giant boulders, and upon the mountain side was chosen and dedicated for the building of a Summer Camp for M. I. A. girls. It was dedicated as a place of safety, peace, rest, health and joy,—a place where girls might rest and play and refresh themselves in the very heart of nature, in the tops of lofty peaks, on the banks of mountain lakes, in leafy dells and shady paths.

Brother Jesse Knight of Provo owned timber concessions near the site and he generously allowed the committee, for a small consideration, to cut the logs for the building. It was erected and later the four Salt Lake City Stakes, Liberty, Salt Lake, Ensign, and Pioneer, took over the project and improved and developed it until it is one of the most beautiful mountain camps in the Church. It is operated upon a thorough business basis and is self-supporting. Thousand of M. I. A. girls and many of their mothers, find rest, relaxation and recreation under its friendly roof. The Logan Stakes built their lovely home about the same time. Bear Lake, Box Elder and the four Ogden Stakes followed. Still more recently, Beaver, Maricopa and the Pima Ward of the St. Joseph Stake have erected camps, and others are in prospect with officers all over the Church enthusiastic in their efforts to establish delightful camps for their girls. The Summer Camp

Movement is thoroughly organized.

In preparation for the camps we have the following organization:

1. Executive Committee.
2. Light and Building Committee.
3. Finance Committee.
4. Furnishing Committee.
5. Management Committee,

and in the Camps themselves, under the direction of the M. I. A. Stake Officers:

1. A House Mother,
2. A Kitchen Supervisor,
3. A Recreational Leader.

Wards come to camp in organized groups with their own leaders who cooperate with the camp officers. Every girl is welcome, has her place, and is made happy and in turn contributes to the well being and happiness of all the others; each one is under the inspiring influence of competent physical and spiritual leaders.

This movement has the support of the Priesthood—in fact cannot prosper without it—also the support of the mothers of the girls who have been in the camps, and we plead for the support and cooperation of all our mothers. Now if our great Mother organization of the Church, the Relief Society, will join with us in this great movement for supervised summer recreation, we would indeed be happy. Come and spend summer days with us, your daughters. Great good would come to us for we could gather to ourselves the riches of your experience and wisdom and great spiritual strength and the clear vision of your tested faith. You could enjoy in us the renewal of your youth, the ardent enthusiasm of our quest for happiness, and away from the stress and routine of every day affairs, we could be united in heart and purpose and more fully cement our efforts for the building of future noble womanhood.

PIMOLA SUMMER CAMP,
PIMA, ARIZONA

A NATURE STUDY GROUP

The Relief Society Social Service Department

By Genevieve Thornton

(Supervisor Social Service Department, 1927-1930)

A PRINCIPLE that has made for the steady growth of the Relief Society is its success in meeting the needs of its people as they arise or as they assume more complex form. One of the most recent and perhaps the most interesting services to be developed to meet a special need is the Social Service Department maintained at Relief Society headquarters.

This Department has grown out of the need of the Church in a city the size of Salt Lake for a central bureau where wards can bring their knotty problems of families in trouble to specially trained people for help in planning and in the making of adjustments. It has also grown out of the need of the city for a central agency through which unattached L. D. S. families in distress who apply to, or are reported by other agencies to the Social Service Department can be put into touch with their local bishops or ward presidents. It is an agency through which all L. D. S. families most satisfactorily receive any needed service of the organized social agencies of the city. And likewise, its function of teaching volunteer Relief Society workers throughout the Church how to most successfully assist with family problems in their own wards and stakes has grown as the importance of and the need for this work has become better understood. This work, under General Board direction, is carried on by means of special classes and social service institutes at headquarters and in the various stakes.

THE Relief Society Social Service Department began in 1919 at the close of the war, during which trying period the Relief Society office had assisted the Red Cross with L. D. S. family work. It commenced in a small way with one worker, and it has grown steadily until it now employs a supervisor, five family case workers, one employment worker and a stenographer. The late President Joseph F. Smith, always a friend to the work, advised the opening of this Department at Relief Society headquarters. This was done under the direction of President Emmeline B. Wells and her Board with Mrs. Amy B. Lyman in charge. The work grew steadily and increased practically to its present status during the administration of President Clarissa S. Williams, who succeeded "Aunt Em" as General President of the Relief Society, and who was most actively interested in the development of the most approved methods of doing family work.

But the leading spirit in the establishment and development of social work in the Church was and has continued to be Mrs. Amy B. Lyman, General Secretary of Relief Society from 1913 until 1928, and now first counselor to President Louise Y. Robison and Director of Social Service. To her tireless work and keen appreciation of the greater development of organized social work among our people is due much of the credit for the growth of social service generally in the Church, and of this special department with its various types of service.

WARD bishops and Relief Society presidents in Salt Lake

City and vicinity need the service of the Social Service Department in some ways more than do the wards in smaller communities, as conditions are such that in the city very few people who are not well situated financially own a home but rent instead. They move about a great deal from ward to ward so that in the more congested sections it is difficult for anyone to know their personal situation without making a definite study of this. City officers of wards in congested districts do not have the advantage of intimate, long-time acquaintance with these families, with their work and habits, relatives and general financial situation, etc., as is the case in the small town. In the city if Mr. Blank is suddenly taken ill and his family reported to the ward as being in distress, the matter of making the wisest and best solution of such a family problem is therefore not a simple one. And the number of such cases in many wards is so large that these ward officers, be they ever so efficient, find themselves unable to do all the work necessary even though they give most generously of their time. Also, they frequently feel the need of advice on some of the most knotty problems from people who specialize in social work.

It is at these points that the Social Service Department is often asked to take up the case, get acquainted with the family and learn the facts about their present trouble; how the family and their close relatives feel matters could best be worked out, and what resources there are in the family and in the city for working them out. This often entails correspondence and contacts with agencies and relatives in other localities. Then the worker has a talk with the ward president reporting the case, explaining the situation and giving the recommendations of the Department as to what seems to be the thing that will help the family most. And together they work out details of the plan. The cooperation of the Social Service Department with wards often carries another advantage in that the Department is an agency of recognized professional standing in the community. Its recommendation to other social agencies in the city for service on a particular case is at once complied with so far as these agencies are able to meet the need. For instance, if after investigation by the department it appears that Mrs. Jones should have care at the County Infirmary the County officials admit her there as soon as there is a bed available. Or if relief must be supplied in the home due to illness or other cause, the County Department of Charities will put this in upon recommendation of the Department. This saves considerable ward money, as recommendation usually is that the expense be about equally divided between church and county. This close type of cooperation applies to all agencies with which the Department works. Other social agencies refer all L. D. S. persons asking them for service or assistance to the Relief Society Social Service Department for investigation and recommendation.

THE average number of families worked with in 1929 was 330 each month. These families are scattered through all the city stakes and close in county wards, the large number being in the more congested sections of the city. Of these, 220 families received some relief, while 110 received no relief but service in adjustments. Often the greatest need of a family is health or employment or educational opportunity

or a better understanding of and appreciation for each other rather than relief. The aim of the Department is always to strengthen the family in all ways so that it can carry its own load as soon as possible.

THE Social Service Department as such handles no relief except a small emergency fund provided by the General Board and an also comparatively small milk fund which the General Board and the Stakes provide for. These funds are used in the various city stakes. Funds are supplied, as indicated above, through ward bishops and Relief Society presidents, and through the County Department of Charities, the latter relief on recommendation of Social Service Department. The General Board however operates a storehouse of used clothing, quilts and furniture which is given or loaned to needy families. In making budgets, clothing from the storehouse is relied upon for a considerable part of the clothing supply.

WHILE the handling of this family work is the major activity of the Department, its social service institutes held upon call of the General Board and under its immediate direction, is an important part of its activity. Almost since the organization of the Department this work has been carried on but has recently been intensified under the administration of President Robison to include church-wide instruction of volunteer workers in all stakes. It has been long recognized that rural districts have many of the same social problems to cope with as urban sections do, and that instruction of social aids willing to volunteer some time with stake and ward work is of as vital importance there as it is in the larger centers. Therefore these social service institutes have been carried out to the different stakes upon their request for this service. In all, sixty such institutes have been held in the Church, varying in length from six weeks to a few days. Ward presidents, stake and ward social aids in attendance. It is only in Salt Lake City and vicinity that the benefit of direct assistance with case work from the Social Service Department can be made generally available. It is hoped that in the future this service from the Department can be extended to remote stakes by means of a traveling field worker who may spend a limited time in each section assisting wards with knotty problems. At present, during time that institutes are being held in outlying stakes some direct assistance is given these stakes. In the institutes the women are taught the underlying principles of social case work and practical use of community resources. Also professional people and public officials with whom the workers will need to co-operate, such as physicians, educators, county officers, etc. are invited to meet the group on the angles of social work in which they are most active. And the bishops are always invited to take part in these classes, it being recognized that one of the important points in good ward work is effective co-operation between bishop and ward president.

The general educational value of the institutes can hardly be overestimated. They have up to date reached over twenty-nine hundred individuals. In addition to this regular institute work the Department has trained nineteen people who have taken up social work as a profession. It has also given some assistance in University of Utah Extension courses in receiving students for field work in family case work. Instruction and some field experi-

ence has for a number of years been extended to L. D. S. Hospital nurses during their senior year. This service has been given at the request of these institutions.

ONE of the special activities of the Social Service Department which is of general interest is its summer outing work with underprivileged children in the various outlying stake Relief Societies. This work has been carried on rather extensively for the past six years. These stake Relief Societies have most generously co-operated with the Department in receiving the children into their homes, while the Salt Lake City stakes and the General Board have met the expense of transportation and necessary clothing, etc. These children are all undernourished or from homes where sickness, unemployment or other unfortunate conditions have deprived them of the home privileges that most children enjoy. These little folk have enjoyed these outings immensely and have shown a general gain in weight upon their return. The usual length of such outings is two weeks but some children have remained as guests for several weeks at the request of the homes in which they were entertained. Occasionally a child becomes homesick and is returned home before his time is up, but on the other hand last summer one little boy had such a good time on his Idaho outing that he later ran away from home, taking a little companion with him, and returned there without waiting for the formality of another invitation! And Cache Valley, Davis and Utah County stakes have been just as popular with the children. From 60 to 80 children are sent on these outings each year.

In addition to the stake work in summer outing, the Utah Tuberculosis Association has for the past three years, since the opening of its fresh air camp in Cottonwood Canyon, received nine or ten children through the Department, children who are badly underweight or who are known to have been in contact with active cases of tuberculosis in their home. The purpose of this camp is to build up children who might otherwise contract tuberculosis because of run down condition. The children are given six weeks in this camp and last summer showed an average gain in weight of 4.5 lbs. each.

ANOTHER important service maintained in the offices of the Social Service Department is that of an employment Bureau for women. In 1929 there were in all 1,867 positions secured by the Bureau. The larger number of these was for housework and cooking, but a few factory, laundry, sewing, practical nursing, pantry work, chamber maid, dish washer, waitress, janitor, nurse maid, maton, clerking, and office positions were also secured for women and girls. It is a service appreciated by many L. D. S. women and girls.

THUS is the Relief Society, by means of its Social Service Department, rising up to meet the special growing need of its people for professional social service in solving some of the difficult problems at hand for the teaching of the many fine volunteer Relief Society workers to assist them in carrying on their work more effectively, for close cooperative work with community agencies, and for the carrying on of such other special activities as may be extended to meet a particular need of the people.

The L. D. S. Children's Hospital

By Vera P. Wahlquist

"That broken and twisted little bones may be straightened and healed; that faltering little feet shall walk; that listless little hands shall wave; that dull eyes shall sparkle; that cries of pain shall be turned into glad song and laughter; to that end and to the children themselves this hospital is dedicated."

THE L. D. S. Children's Hospital, the pioneer institution of its kind in the state of Utah, had its beginning in 1911.

Inspiration for such a movement grew out of some surprising and pathetic conditions referred to the Primary General Board.

This institution is maintained by an unusually unique plan. During the months of March, April and May every person in the Church, both old and young, is invited to contribute one penny for each year of his age. These contributions are called "birthday pennies." This annual collection, together with special donations of food, clothing, etc., from the various ward and stake organizations, make possible the continuation of this free hospital service.

From 1911 to May, 1922, before the Convalescent Hospital was established, 52 cases were given treatment in the Dr. Groves L. D. S. Hospital.

During the following eight months, from May to Dec., 1922, 53 applications were made and the necessary treatment rendered.

IN 1923, the first complete year in our report, 82 cases were recorded. All of them, except one, were successfully treated for the following ailments: Osteomelitus, (bone trouble), 21; Hip Trouble, 9; Infantile Paralysis, 14; Spinal Abnormality, 6; Tonsil Infection, 5; Heart Trouble, 3; Club Feet, 4; Lung Trouble, 1; Accidents, 1 Wry-Neck, 1. The one exception was a case of too long standing previous to hospital registration.

Up until November, 1930, over one thousand children have received professional assistance in The L. D. S. Children's Hospital, at a total cost of $178,250.03. During the current year $18,269.38 has been contributed for the maintenance of this institution, by our Primary Associations.

THE General Board is especially grateful to everyone that has helped to make this undertaking a success. Although the hospital can comfortably accommodate but twenty-five children, an average of forty is the regular registration. While the institution was established primarily to care for Primary children whose parents cannot meet the financial obligation, its hospitality is extended to all who are in need of such care. When the capacity permits, remunerative cases are also accepted.

"The majority of patients are brought to Salt Lake City and taken to the Dr. Groves L. D. S. Hospital for major operations, then are moved to the Children's Hospital for convalescence. Minor operations are performed at the Children's Hospital. Leading physicians and surgeons give their service free of charge. Where it is possible patients are taken care of in hospitals established in their own communities. In such cases, bills for room rent, operating services, etc., are sent to and paid for by the General Primary Association."

Registration of Cases

BEFORE a child can be placed as a Primary Association patient in any hospital, the following preliminaries must be made:

1. The case must be thoroughly diagnosed by a competent physician to see if the condition is remedial. (Feebleminded, epileptic, contagious and incurable cases cannot be considered.)

2. A hospital blank must be secured from the office of the General Primary Board, filled out and forwarded to that office if possible before the child arrives. However, emergency cases may be received without it.

3. A letter announcing the time of the child's expected arrival should be sent to the General Office.

4. The child, together with the blank properly filled out, should be brought to the General Office. This blank should be signed by the Ward Primary Superintendent, the Ward Bishop and the President of the Stake. If convenient, the Stake Superintendent of the Primary Association should sign it also; if not, she should be given the necessary information regarding the child that she may keep in touch with it and have a complete record of all children who receive help from the L. D. S. Children's Hospital.

The Sunny Side

A LITTLE boy five years old had cataracts on both eyes. He had never seen a ray of sunshine; not even his mother's face. After one operation by a competent physician, his sight was restored. The grateful mother, with tear dimmed eyes, said it was like a miracle, almost too good to be true. Before coming to the hospital, he was cross and fretful; afterward, he showed symptoms of a cheerful disposition.

Another boy, eleven years of age, had not walked since babyhood. He crept on his knees around the house. Whenever he desired to go some distance, his older brother carried him on his back. An operation was performed on his legs and after being in a cast for six months, he could stand upon his feet. Later by the use of braces he walked with crutches.

A tiny girl eight years of age, had not been able to go to school because of cataracts on her eyes. After the second operation, she, too, could see. She visited all the other children of the hospital and related

to them the good news. With her rosy face beaming with joy, she told them that on that day she had seen her first airplane. On Christmas after she returned home, she called on the Bishop of her ward and the Superintendent of the Primary to thank them for signing the application. The Superintendent of the Primary Association said that the child's expression of gratitude to her was the best Christmas present she had ever received. The little girl also wrote to the General Board to thank them for what had been done for her.

Amid all her rejoicing she did not forget to say, "Thank you" to her Father in Heaven.

Educational Opportunities

EACH year these boys and girls have the opportunity of pursuing their regular school work under the direction of the Salt Lake City Schools. Through the kind cooperation of Superintendent G. N. Child, every possible educational advantage is offered to the patients of the Primary Hospital.

Not all of these children are handicapped to the extent that they cannot attend school. Such cases are enrolled either in the grades of the Lafayette School or the classes of the West Junior High School.

Little children who are too seriously afflicted to go to these schools are taught at the Hospital by an especially appointed teacher of the Salt Lake Schools.

During the past year, each child completed the standardized course of study for his particular grade, and in each instance, at the close of the school year, a certificate of promotion was presented. This seems an unusual achievement for children who are so physically handicapped. It also bespeaks words of praise for those loyal teachers who so efficiently carried on this work.

"Red Letter" Days

THROUGH the efforts of the Granite Stake Primary under the direction of Sister Josephine G. Goff, a moving picture machine was installed by an enthusiastic patron, Mr. David Neff. The splendid work begun by Sister Goff was later continued by Sister Margaret Jensen.

As a result of this interest in the happiness of the children at the Hospital, a film has been presented each week by one of our local picture houses. In most instances the pictures have been attractive and of a character promoting nature.

Once each year the children of the Hospital are given a day's outing at one of our parks. On this occasion the Police Department of Salt Lake City offers ambulance service for the transportation of the most seriously afflicted ones. In fact, at any time this service is at the disposal of those who have these children in charge. The Primary Board greatly appreciates the willing cooperation of this department.

Religious Training

THE children's auxiliary organizations of the Seventeenth Ward of Salt Lake City, help, too, in bringing sunshine to the lives of these unfortunate boys and girls.

Every Sunday morning some of the Sunday School officers and teachers conduct exercises for these children. The opportunity to partake of the Sacrament is hereby afforded them.

Under the untiring and capable leadership of Sister Rebecca Carr, Primary Superintendent of this ward, Primary is likewise brought

to the Children's Hospital. The activities of this organization bring week day religious instruction, training in the fundamentals of health, and opportunities for appropriate leisure time activities. They are taught the common little courtesies of life, the gospel message in terms which their youthful minds can grasp, and how to offer up to their Father in Heaven their own little prayerful petitions.

As a result of one type of leisure time instruction, one of the boys won two first prizes at the recent Utah State Fair.

Our story would be incomplete without a word of commendation for the spiritual influence of those in charge of this institution.

Each morning Miss Anna Rosenkilde, the Superintendent, asks the blessing on the food. At the noon and evening meals, she asks one of the children to offer thanks. At bedtime she gathers them all around her and calls upon one of the older ones to offer the goodnight prayer.

Whenever a little child is seriously ill, Miss Rosenkilde calls Sister Carr. As soon as possible the Elders are summoned and accompanied very often by Sister Carr, herself, go to the bedside of the afflicted one. Sister Carr delights in serving these unfortunate children who always enlist her wholehearted sympathy and motherly affection. Again, when a patient is to be operated upon, Miss Rosenkilde sends the name to the Temple, and there in the special prayer circle in the House of the Lord, these sick children are remembered.

This atmosphere of spirituality seems to be contagious, for very often a little child makes its own personal request for the administration of the Elders.

One little girl who came from a Catholic family said, after her recovery, "I knew I'd be better for the good men laid their hands on my head and blessed me. How could I help but be well and strong again!"

"Little bodies here are made
Straight and strong and well.
Little minds are taught to Know
Truths the Gospel tells.
Little hands learn how to do
Many a useful thing.
Little hearts and voices ever
Songs of gladness sing."

A Question in Case Work

By Annie D. Palmer

IN the comfortable waiting room of a family agency Joe Mann, a lad of eleven years, sat waiting his turn for service. The office girl had paid no attention to Joe whatever as she supposed he was accompanied by one of the adults who was also waiting. The lad hung close to the radiator and fumbled his shabby cap contentedly. When every one else had left the room the supervisor was informed that a very poor little boy had sat there for hours and was asking for "the lady what finds homes for kids."

"That last place you got fer me haint no good," said Joe by way of introduction when Miss Morton appeared. "I'll have to try another."

"Well—just what do you mean by no good? Why isn't it good, boy?"

"My name is Joe Mann. What must I call you?"

"I am Miss Morton. Grace Morton."

"You hain't the one what sent me to Arnolds are ye?"

"No. Maybe that was Miss Darnell."

"Yep. That's her. But she didn't know much about the Arnolds."

"Didn't she? It's a nice home, isn't it?"

"Oh, it's nice all right. But they hain't no place to live in it, nor to put things—not fer a boy, anyway."

"I thought it was a big house. I don't understand."

"You wouldn't. I guess you hain't never lived with some one where you didn't belong. Please, Miss Morton, can't you find my very own mother an' dad? Why can't I live with them?"

"I'm afraid—"

"Miss Arnold said she guessed they was too poor to keep me. I don't care how poor they be. If they'd jest let me set by the fire, an' cuddle close up to 'em sometimes, I'd love 'em anyway. An' maybe I could git a job sellin' papers or somethin'."

"Your mother has gone to heaven, Joe."

"Dead!"

"Yes."

"Has my dad gone to heaven, too?"

"I don't think so."

"Mostly men don't go there, do they? Maybe my dad went to hell."

"Why Joe! I am shocked."

"That's where Mrs. Arnold keeps tellin' Mr. Arnold to go. Will you help me find my dad?"

"Your dad would never make a suitable home for you. That's why your mother left him."

"But I'd *belong* to him!"

"What makes you think you do not belong to the Arnolds?"

"Well, it's like this. Mr. and Mrs. Arnold set in the dining room an' listen to the radio an' talk about folks, an' wrecks, an' polerticks, an' earthquakes, an' everything. An' they don't care if I hear or if I don't. An then they git close together an' speak low an look at me once in awile, an' nen I know they're talkin' about me. So I listen awful hard, an' Mrs. Arnold says at I never can fit in an' she's a gonna change me fer a

irl or somethin'. Miss Morton, you take me away from Arnolds, on't never send no girl there. I'd uther stay myself. A girl couldn't tand it nohow."

"What makes you think a girl ouldn't stand it?"

"Teacher says 'at girls is weaker —weaker—I dunno what that word s."

"But Mrs. Arnold might be love- to a girl."

"Oh, no. She couldn't."

"Where did you live before you ent to Arnold's?"

"In the Boy's Detention Home. didn't belong there, neither."

"Of course you didn't. Tell me bout it."

"Well, I was so hungry! Have ou ever been turrible, turrible ungry, so 'at yer stumic jest felt inda like it was mashed?"

"Yes."

"But you could go some place vhere you belonged an' git some linner couldn't ye? I didn't belong owhere, an' I asked some fellers n the street fer some money. So hey told a cop 'at I was beggin' n' I got sent to the home. It was etter'n Arnold's though."

THE small office in which this interview was held grew dark, nd the sophisticated young client ecame restless. Miss Morton was orely puzzled. The lad had been laced in three different homes, be- ides spending a few weeks in the Boy's Detention Home. The only complaint against him was that he trayed about after school and was ver sensitive about being corrected. The social worker began to see what t all meant. She remembered his earlier history, how his defenseless nother with her little brood had ften left the home at nightfall in fear of the father who would come home drunk and beat them. She remembered when the mother a few days before her death had begged that her children be rescued from the man whose duty it was to protect and shelter them. Joe was too young to remember. He had been placed in an institution. When he became very ill he had been taken to a hospital, where he was kept for nearly a year. Then he spent a few years with a distant aunt, who took him only because she saw in his care a possible way to keep her own children from want. His father failed to contribute and finally the aunt was obliged to take employment away from home. She could no longer continue the care of Joe. It was then that the agency began the placement of the lad, which, as already stated, developed into a series.

The big brown eyes of the child ran over as Miss Morton gently patted his shoulder and assured him there must be a place where he really belonged; and that she and Miss Darnell would never give up till they had found the place. Tonight he must return to the Arnolds who might even now be wondering where he was.

The weather was bitterly cold. Miss Morton offered a coat which Joe would not wear because it was too big for him. He confided to her that he had two good suits at the Arnold home, but was wearing these old clothes which were his very own because he had not intended to return. He was given a streetcar ticket which would take him within half a block of home. He was accustomed to going about by himself. That was no part of his problem.

Miss Darnell had now returned to the office and Miss Morton called her for consultation. Miss Darnell

believed Joe was right about not being wanted at Arnold's. Mrs. Arnold had consented to take him only to satisfy her husband, and she seemed to grow more and more peevish about the extra work. She was jealous, too; and any attention shown the boy by Mr. Arnold was the occasion for a quarrel or an angry pout. Joe's school record was very satisfactory. He was quick and alert and often showed wisdom beyond his years. He excelled in music and art. Many of his drawings and water color pieces were exhibited among the best work of the grade. But he was underweight and seemed not to care to play.

The young women decided that Joe should have another home. But they were more than puzzled about finding one. They got the bunch of application cards from the filing case, and went over them one by one. Nearly all the requests were for infants. There was a farmer in the southern part of the state who wanted a boy of the age that Joe might fit. But investigation had shown that the farmer was keeping his own boys from school a big part of the time; and that his concern lay much more in the raising of good hogs than in the training of potential men. A widow who had recently buried an only son had applied for such a boy as Joe, too. Her income was too meagre to think about, and her health was failing. Besides, every social worker would agree that what Joe needed more than anything else was normal family life, which means a father and a mother. It looked very discouraging for Joe. Miss Morton said nothing about it, but in her heart she wished that she herself could offer this fine little lad the kind of home he ought to have.

THE supervisor continued to rake her brain about Joe long after she went to bed that night, wondering who would take him, and how she could help to get him interpreted right. When they did place him again it must be with a better understanding of his needs and the feeling of security and friendliness that up to the present had failed to touch his life. At last the tired worker fell asleep and dreamed that she was a child again, closely folded in her mother's arms, while soft lullabies and gentle bedtime stories soothed her to rest. She thought of Joe wistfully while she took her morning bath, and sorrowfully on her way to work. There was something in the manner of this waif, in the appealing look of his beautiful eyes that she was quite unable to brush aside, as though he who felt that he didn't belong anywhere really belonged to her. She smiled to herself at what the verdict of such a piece of social work would be.

"Who was Joe's mother?" she asked abruptly in answer to the pleasant "Good morning" of Miss Darnell.

Miss Darnell couldn't remember. Her maiden name wasn't on the record. Strange they had overlooked that. They must get the information from Joe.

A moment later Miss Morton was called to the telephone. The icy tones of a proud woman answered her.

"Mrs. Arnold speaking. Joe Mann was knocked down by an auto last night at dusk. His left leg is badly broken, also his left arm. The doctor says there may be internal injuries. The kid is in a very bad condition, and I can't stay with him. He is at the County Hospital. He is calling for his mother."

Miss Morton felt a wild impulse to rush to the injured lad, but it was really Miss Darnell's case. Why should she be chasing out on it. And what could any one do just now except to assure herself that everything possible would be done for the child at the hospital? When Miss Darnell returned she said even her visit was unnecessary because everyone at the hospital knew Joe and loved him. She found him lying still and white on his pillows gazing with admiration at a picture of his mother in a tiny locket. The peaceful look on his face had made Miss Darnell wonder if here was where he felt that he really belonged.

A smart young attorney of the Legal Aid Society was asked to go after the legal phase of the situation in the hope there might be compensation. He found that the driver of the car had reported at the sheriff's office and no arrest was made. A ragged waif had darted in front of his car, the accident was unavoidable. He had paid $50 to the kid's father and had supposed the matter settled. The man was now held under a thousand dollars bail pending trial when Joe was better.

For weeks Joe seemed to grow thinner and paler. The broken bones were knit, but the broken spirit continued to droop. Miss Darnell went out on vacation, and Miss Morton found a good reason for visiting the hospital. Joe smiled as she came to the bed and clasped his small, white hand.

"How are you, Joe? Better?" she asked cheerfully.

"Yep. Have you got a place for me yet?"

"Well, you see we had to sort o' wait for you to get well. You've been ill a long time."

"I'll say I have. Only fer jest a poor kid like me, we call it plain sick. Shall I tell ye somethin'?"

"Sure. A secret?"

"Kind of. They's been quite a lot of folks here, doctors an' nurses, an'—an'—"

"And lawyers?"

"Yep. An' I've picked out a dad."

"You have?"

"But I hain't seen his wife yet. You said I must have a mother and a father."

"So I did. Let's hope the wife is the very kind of woman you'd like for a mother, Joe. Have you talked to him about it?"

"Nope. I thought you had to do that."

"Oh, I see. Referring it to a specialist. Well, who is the lucky man? I suppose I'd better see him."

"I've got a card with his name—" The child fumbled about under his pillow and drew forth a card with the name, *Samuel R. Harvey, Attorney at Law.* "That's him," he said, "He's sure some guy. Calls me Mr. Mann. An' tells me about goin' fishin', an' says he'll hire me to caddy an' sweep his office when I git well. Gee, won't it be fine to earn money to buy clothes an' lunches?"

Miss Morton had never met Attorney Harvey, but she had heard him over radio in a series of talks to boy scouts. She remembered how sound and inspiring these talks had been. How simple the words! How pleasing the voice! No wonder he had captured the heart of Joe.

"You can see him today if you wait. He said he'd bring me some ice cream at four o'clock."

"It's three-thirty now."

"Three-twenty-nine to be exact." The lad held out his wrist for verification.

"Did he give you the wrist watch?"

"Nope. He let me take it so's I can tell when he's comin'. I'm gonna buy it of him when I git well. He said it would help me to be exact."

"Fine. Well, then I'll go and talk to the doctor, and come back ten minutes after Mr. Harvey does. O. K.?"

"That will be exactly four ten, won't it?"

DR. TAYLOR reported that Joe should be removed from the hospital, but there seemed to be no suitable home. He was not gaining. What he needed was mothering. His was a nature very fine and sensitive, one that responds quickly to environment; and a hospital is no suitable place for such patients. Miss Morton assured the doctor that she understood the situation and would do all in her power to get him located as soon as possible. When Dr. Taylor had hurried away, she still had ten minutes before she might again venture into the semi-private ward where Joe would introduce her to his friend. She earnestly hoped for the sake of the boy, that Mr. Harvey would consider giving him a home. She hoped Mr. Harvey's wife would show the same fine spirit the boy had discovered in his attorney. And yet before the ten minutes were ended, she had half planned to herself undertake the care of the little patient; and she almost wished Mr. Harvey would not consider the request. Again she thought over her old casework principle that the child should have a father and a mother. She must undertake the delicate task of trying to place a boy where there was no application, and had never been the slightest indication that a child was wanted.

How could she under these circumstances broach the subject to Mr. Harvey whom she had never met before? She felt almost eloquent on the subject of Joe's need, but would she be able to control her emotion?

It was four ten "to be exact," when she opened the door of the ward. Mr. Harvey sat with his back to the door holding the hand of Joe.

"Now the nurse will soon be inviting me to leave," he was saying, "in which case I might get angry and not come back."

"But you will listen to Miss Morton first, won't you? She wants to ask you somethin'."

"I beg your pardon, Miss Morton," said the attorney, rising. "I thought a nurse opened the door. Be seated."

"I can sit on the edge of Joe's bed," she replied, "while you keep the chair. I am so glad to meet you. So appreciative of your interest in Joe. So anxious for his welfare. You see we are looking for a suitable home for Joe, some place where he will feel security and a sense that he really belongs. He is a fine lad, and I'd love to have him myself. In fact I had partly planned—only a boy needs a mother and a dad. Besides, Joe has taken such a liking to you. In fact he has really chosen you, selected you, as it were; and hope you can be induced to let him be your son—providing, of course, Mrs. Harvey might approve. You'll think me queer in making this kind of proposition to you when we are comparative strangers, and I must admit it is poor casework. My only excuse is the good of the boy. It doesn't need to be decided today, does it little Man?"

The attorney looked her over for about a minute before he answered: "If you weren't so earnest and so frightened, I'd laugh. Of course I'm going to be a dad to Joe. He *belongs* to me! The picture he has in that locket is my sister Lucy, whom I saw last before Joe was born. But I have no home, and no Mrs. Harvey to consult. Can Joe stay here for two more weeks while I make preparation for the family life? And, Miss Morton, may I see you this evening and talk further about plans for the mothering of Joe? I know I shouldn't ask for appointments after office hours, but the business is very urgent."

"It will be exactly two weeks, won't it?" Joe asked wondering.

Mr. Harvey looked into the smiling eyes of the woman and replied: "I think so. We shall work very fast."

The Neighborhood House

By Ellen Taylor

THE work of the Neighborhood House was begun in 1894, when the Board of Managers started a free Kindergarten on the East Side of town. After many changes of locality the work was centered at 753 West 1st South in 1911, and there it remained until 1928 when a beautiful new building was erected at 727 West 1st South which now houses the various activities.

The Day Nursery, for care of children whose mothers must work for their living outside the home, is open every week day at seven in the morning. The members of it range from nine months to nine years old. They come from all parts of town. They come in autos, trucks, street cars and on foot. Their rooms are furnished as memorials, more helpful than those of marble. The Rosemary Room is full of little green beds, each one inscribed with the name of the giver and of the one in whose memory it was given. The playground was supplied by the city with the best possible equipment, including junglegym, sandbox and wading pool. The meals served are what the children need and enjoy with plenty of fresh vegetables, fruit and milk. It is a day home for those who come. The average attendance in October, 1930, was forty-six. Each application is signed by the parent with the understanding that the child will be vaccinated, take diptheria anti-toxin and have whatever medical or dental care is needed. The enrollment for the year April 1, 1929, to April 1, 1930, was one hundred and eighty-one children, coming from one hundred and fifteen families.

THE Board of Health Clinic makes it convenient for the West Side mothers to bring their babies without a trip to town, and the crowded room shows how this service is appreciated.

The Public Library keeps a lending station and reading room open three afternoons a week. Many gifts of books supplement those the library can buy. The nationality, especially of the youngest readers, is varied: Chinese, Italian, Greek and Austrian have a common in-

terest in stories and go off with books that introduce them to good English literature.

The Kindergarten, a branch of the Franklin Public School, is in the house, supported and directed by the Board of Education, for the use of the nursery children and others who live near. The room was beautifully equipped by the School Board when the house was opened.

The Girl Scouts and Brownies have each a Neighborhood House Troop to the advantage of the House and the girls, who often find here needs for their services. The art of sewing is taught to girls at the Saturday morning Sewing School and many of them give up their holiday for their improvement and pleasure. The teachers are all volunteers who are glad to help. For several years, two of them were Public School teachers giving their leisure morning to serve these children.

THE Handicraft class is for women to help them earn money while at home. It is carried on by two board members. Orders are taken for embroidery, table and bed linen, and for careful mending, lace, sweaters, etc. One of the women who was taught at home in Norway, has filled orders for mending delicate fabrics very satisfactorily, as well as doing the other work of the class. There are evening and afternoon clubs for girls and women.

The Employment Office is carried on to find work for the women who go out to do housework, cleaning, etc., and to provide the housekeepers of the town with their service. Many of the nursery and other mothers, have supported themselves and their families for years through this office. This last year has been very difficult, as there have been fewer calls for workers and many more demands for work. Where so many men are unemployed, or only on part time, the women must help to keep up the home, pay the incidental expenses of home life besides the food and clothes needed by school children. On this account, friends of the Neighborhood House have helped with clothing for some of the families, so that the boys and girls may use the advantages of the city schools. It is hard to see a promising young girl give up the work and play of High School to take a position as houseworker for the support of her parents and the home. Yet the girls who have done so feel that the help they give is their reward.

A BAZAAR was held one day, years ago, to raise additional money needed for the support of the Neighborhood House, and it was so successful both financially and in giving to the neighbors what they could not buy at the same price in the stores, that out of this experience developed the Neighborhood House Shop. It was housed in various places until it was convenient to buy a little corner building that had been a laundry. A retired business man gave of his time and skill in directing it until his death. Open three afternoons a week with four saleswomen, it reaches not only neighbors but people from quite a distance. Gifts for sale are sent from other Utah towns, as donors have become interested. Tomatoes and apples from outlying farms have been sold at prices that cover the cost of hauling and give unemployed truckmen a small wage. Furniture has helped

families to start a permanent home after a wandering existence of furnished lodgings. Clothing of all sorts is for sale, from pretty, fresh things that are occasionally given, to materials good only for quilts or rugs. Flannels, children's clothes and shoes are always needed. Toys and costumes are sold or rented for occasions and at Halloween several were happily outfitted. The money raised by the shop helps materially in the support of the Neighborhood House.

THE Neighborhood House is one of the Salt Lake Community Chest agencies. The State of Utah makes an appropriation chiefly so that by bringing their children to the nursery its widowed and other needy mothers may feel free to work to support the home. The shop receipts, nursery fees, the State and Community Chest appropriations, support the work of the Neighborhood House. The building of the new house and its equipment was done altogether through special gifts.

The old house was given up for the larger, better one, but still has its place in West Side work. It is now used as a Club House during the winter and a Playground Center during the summer months, supported by men's service clubs and the City through its Park and Playground Departments.

CHRISTMAS festivities last over a week, and many different groups enjoy the good cheer. Thanksgiving time is really a time of rejoicing—the nursery children with some big brothers and sisters celebrate first at their "day home" and later with their mothers at their own homes. Last year a real Thanksgiving dinner was given by a friendly club to all our nursery mothers, who fully appreciate the great treat of being served at table. For all the holiday entertainments, parties, picnics, gifts, etc., we are indebted to schools, clubs and interested friends of all ages, rich and poor. Volunteer service helps in every phase of the Neighborhood House work, sewing, working with the pre-school children, carrying on clubs, friendly visiting, music, auto service, etc.

By its location, by its many contacts with its neighbors and by the present advantages of better equipment, Neighborhood House hopes for a future of greater usefulness.

THE NEIGHBORHOOD HOUSE

THE CLINIC STAFF THE PHYSICAL AND DENTAL EXAMINATON TEMPORARY HOSPITAL WARD

Alberta Carries Health to its Children

By Frank Steele

THE province of Alberta, Canada, is waging war on defective teeth, tonsils, adenoids, ruptures, eye troubles and other defects undermining the health of its children. For six years now the department of health has sponsored a system of travelling health clinics, a movement for child health that actually carries the services of skilled doctors and nurses to the doors of the people giving the children needed attention at a fraction of the ordinary cost. Dental service is also given and early in the past year an aggressive mouth health campaign was inaugurated to cover the whole of the province.

"Save the children and you save all," to paraphrase the well known slogan of a commercial group, seems to be the keynote of the Alberta authorities. To quote the words of the minister of health, Hon. George Hoadley, the policy of the government is as follows: "The department of public health takes the attitude that the health and well-being of the children of the province is of primary importance, and thoroughly realizes the fact that there are a great many instances where parents are too far removed from the cities or other hospital centers, or who are financially unable to undertake the considerable cost of bringing their children to these centers for proper treatment of remediable defects which are retarding their physical and mental development."

Thousands of Alberta mothers are eager to have a visit from the travelling child welfare clinic which travels through the province during the summer months. During the summer of 1929 a total of 121 clinics were held at centers reaching all the way from the fringe of the Arctic to the United States boundary, and 2,566 children were examined. Of this number 772 only were found to be in perfect condition, and 1,794 were suffering from minor defects. This service to the pre-school age children is augmented by clinics for school children at which, in addition to the giving of hints on diet, posture, etc., operations are performed, eyes fitted for glasses, defective teeth removed and other work performed by government doctors, dentists, eye specialists and nurses.

Usually some local community organization cooperates with the health department in the holding of these clinics. In some of our Latter-day Saint communities the Relief Society organizations have given needed backing to the movement. Preliminary examinations are made by a qualified nurse and the condition of the children is noted. On the appointed day for the opening of the clinic, the travelling "hospital" staff arrives by motor caravan, and further examinations are made and those in immediate need of surgical or dental help are tabulated for recommendation to the surgical clinic to be held the following day. Following these preliminaries definite arrangements are made with the parents or guardians of the little patients, including the time of assembly, necessary clothing, payment of fees and the signing of permission forms.

The local committee, meanwhile,

has made all arrangements for hospital ward equipment—often the clinics are held in schools, halls and churches—and by early morning the clinic is well away. In a single year 663 operations for tonsils and adenoids were performed, 89 circumcisions, 1311 extractions and about 500 other dental treatments. In addition to this practical work, hundreds of others were either given prescriptions or referred to their family physicians or dentists for surgical and dental work. Scores were vaccinated.

Underlying this travelling clinic service is help to the public, hence the fees are brought within the reach of parents of even very limited means. Operations for tonsils and adenoids are performed for $15 with other surgical work in proportion. For dental work extractions run from fifty cents to one dollar, fillings from one dollar to two dollars and other treatments in proportion.

Great as is the immediate benefits to the child's physical and mental condition accruing from the work of the travelling clinics, the movement is having another and perhaps greater effect. It is a subtle kind of service, the creation in the minds of the people of a consciousness of the transcendent value of health. Alberta's vast stretches have numerous communities isolated from hospital conveniences, often from medical and dental services, and to these communities, struggling to gain a foothold in their new home, the travelling health clinic is proving a boon indeed.

To these rural folk, many of them still halting in their use of English, there comes through this work privileges hitherto reserved for those living in the larger towns and cities.

Municipal Hospitals in Alberta, Canada

By Dora H. Jacobs

IN order to give a concrete example of how the Municipal Hospital Act operates, I will cite the Cardston Municipal Hospital District. In this district there are five units or subdivisions—four rural and one urban unit. The urban unit is the Town of Cardston. In the rural units there is an area of 508,197 acres. The district serves about 7000 people.

Before a hospital district is established, a petition is sent to the Minister of Health of the Province, which petition is signed by at least 10% of the rate payers or tax payers in the particular units seeking to be formed into a district. This petition contains the proposed hospital scheme. The scheme sets forth on what terms and conditions the rate payers desire to be formed into a district.

After receiving the approval of the Minister, the scheme is voted on by the hospital rate payers in the proposed district. If the scheme is ratified by vote, it then becomes the constitution of the said hospital district.

Each unit has a representative on the hospital board which forms the governing body of the hospital district. The board has powers for carrying out the provisions of the hospital scheme. Some of the principal provisions of the scheme are issuing bonds or debentures, erecting or purchasing a hospital, engaging the hospital staff, and in

general assuming of the supervision of the said hospital.

The revenue of the hospital is raised by the hospital board making a requisition for certain funds each year from each of the five contributing hospital units. In the urban unit, the assessment and collection of the taxes or rates is made by the council of such urban unit. In the rural units the assessment is made and collected by the Provincial government.

Where rate payers' taxes amount to $6.00 yearly, the rate payer and all members of his or her household obtain all hospital privileges for $1.00 per day. These hospital privileges do not include the cost of a physician in performing operations. Persons who are not rate payers or who are not hospital supporters pay $4.50 per day for hospital privileges besides paying the usual fees for surgical operations. Any person who resides in the hospital district, and who pays $6.00 to the hospital board before the first day of March each year, becomes a hospital supporter and is entitled with all of the members of his or her household, to the $1.00 per day rate. This is a very generous provision for people of moderate means to obtain hospital privileges for a very nominal sum.

So far the scheme has worked out very well, and has been a source of great assistance to people who require hospital privileges.

We have a splendid Indian Hospital which is built on the Indian Reserve just across the road from the Cardston Municipal Hospital. The Indian Hospital is equipped with most of the latest devices used in hospitals. All the care taking is done under the direction of the Federal Government, while one of our local doctors has charge of all medical and surgical work. Hundreds of Indians receive medical attention there yearly, and their women during maternity, receive every attention as do the white women in our own hospital. The Indian Hospital is maintained wholly by the Federal Government and all Indians are admitted free of charge.

It is working a wonderful reformation among the Lamanite race, especially in the way of sanitary measures.

Our Provincial Government also furnishes us with a travelling clinic consisting of a physician, surgeon, dentist and several nurses who travel around through the thinly populated rural areas of the Province, more especially where there are no hospital conveniences. These clinics do a great deal of good. We are indeed proud of the most excellent service rendered by our Provincial and Federal governments along these lines, for we feel that no governments could show greater interest in the health and well being of their subjects, than does ours.

If

By Elsie E. Barrett

If we would strew good seeds each day,
A forest soon would grow;
Then love would come at evening time,
When age begins to show.

If we would drop a wholesome thought,
Upon a genial mind;
Let fall true words of hope and love,
They'd soon increase their kind.

O seed! O thought! O word of hope!
O love that grows so fast!
You seem so little when begun,
But mighty at the last.

What the Social Service Institute Means to Us

By Laura A. Watkins, Logan Stake Representative

(Address given at Relief Society Conference, Oct. 1, 1930)

I AM very happy and feel very much honored in being asked to try to explain to you people just what this institute means to a stake worker, although I sense very keenly this responsibility.

I wish it were possible for me to convey to you one hundredth part of the inspiration and some of the beautiful thoughts that came to me during the institute. I marvel that a course could be so unique yet so broad in its scope as to include so many varied yet closely related subjects in six short weeks. I do not know how it would have been possible to have made better arrangements or more profitable contacts. The course was very intensive, there was no time wasted. Every minute was planned for our enlightenment and comfort and to give us the greatest possible benefit. I feel that it is one of the biggest movements forward in Relief Society work. The stake officer who has the opportunity to attend is indeed favored. I know it is a sacrifice to leave home for that length of time but it is well worth the effort.

I am grateful that it was possible for me to attend all the class work every day as there was something really worth while in each contact. You know there is an unspoken language that travels from soul to soul, and my heart was touched. I have heard it said that religion must be caught, not taught. I believe the real lessons of life must be caught as well as taught, and the teachers must have the power to make one feel as well as think. I believe our dear sisters who so patiently and faithfully labored with us, will ever remain in our memory as a teaching power.

I WOULD say to the stakes who will have the opportunity to send delegates to the social service institute that it was the most profitable six weeks I ever spent from an educational viewpoint. It is the first time I have ever had the privilege of studying the theory and trying to apply it at the same time. When we discuss methods of dealing with people, then go out and come in direct contact with the problems of disease, poverty, neglect, delinquency and the heart-aches and heart-throbs that naturally accompany these unhappy conditions, we renew our determination to work a little harder, and study a little more the ways and means of helping to alleviate suffering.

I do not wish to give the impression that because of this short course, I feel prepared to do efficient social work; rather I sense more keenly my inability to do so. But, it has given me a much broader understanding of what is expected and a greater conception of the magnitude of the work. I take it as a foundation for a beginning upon which to build. Through the observations made and the literature we have studied we can better understand some of the world's needs. One of the big impressions of the institute that came to me was the stimulation to a higher development

f my own powers and to better repare myself to live and help thers make a more harmonious djustment to life. The span of life as been increased by several years the last decade, but what does hat profit a person unless that life as been made more desirable? When we meet with so much unappiness and suffering, we wonder hat is wrong with the world and hy this should be so. "Man is hat he might have joy." Christ ame to earth not only to make the edemption of mankind possible, but o set the proper example, and lead he way. He was the greatest soiologist the world has ever known, ur greatest teacher, yet after two housand years we are just beginning to realize what he meant when e said, "love thy neighbor as thyelf."

I WAS impressed with the thread of the many valuable thoughts which were carried over from one lass into another, and through the ntire period. I shall briefly mention a few:

1. Preventative rather than curtive methods were stressed. The ld adage, "A stitch in time saves ine" is true in every phase of ocial work.

2. Early detection of problems s vital whether they present themelves in the form of physical or nental illness, delinquency or what ot. All educators today realize hat childhood is the psychological ime to lay the foundation for charcter and a happy future.

3. Home is the greatest of the nstitutions. Of course we know hat the home is a divine instituon, and that every Latter-day Saint oman should help preserve the ner elements of family life. But is interesting to hear men who ave spent many years studying soial problems, declare that the home is the very basis of society and must be kept intact.

4. Another thought that Sister Evans gave out time and again was —in our work we should minister to the strength of people and not to their weakness. This thought comes to me often and I can see that it embodies volumes. To be able to do this, one would need to be blessed with tact, wisdom, understanding, knowledge, and would need to be judicious, and I wonder if it will ever be possible for me to develop in any degree these desirable characteristics, and yet we must use them all the time if we are to have any degree of success in our work. Ella Wheeler Wilcox recognized this when she said:

"I gave a beggar from my little store of
well earned gold,
He took the shining ore, and came again
and again,
Still cold and hungry as before.
I gave a thought, and through that
thought of mine
He found himself, the man divine,
Fed, clothed and anchored,
And now he begs no more."

MY vision has been broadened by visiting the state and county institutions, under the direction of Miss Thornton. Time will not permit relating the many varied experiences and profitable lessons obtained from these visits. I should like to mention just a few of my impressions. I noted in visiting the mental hospital the decided change that has taken place in the past few years. That deep feeling of depression was not present in the same degree, there was a more cheerful aspect all around, also many comforts which were absent in my previous visit had been provided. I was very much impressed with the school for the blind and the deaf. Their process of learning was interesting in the extreme. I should

have enjoyed spending the entire day there. I was not so favorably impressed with the industrial school. It cast a gloom over me which I was not able to dispel. Perhaps it was because I knew those boys and girls were not there through choice, but to answer to the law for the mistakes they had made and their failure to comply with the rules of society. In one of the workshops there were many mottoes, one of which read like this—"Boys and girls are more in need of models than they are of critics." I wondered how many of them were there because of bad behavior patterns of parents, teachers, neighbors, and church members. One writer has said,

"The night has a thousand eyes, the day but one,
Yet the light of a whole world dies with the setting sun.
The mind has a thousand eyes, the heart but one,
Yet the light of a whole life dies when love is done."

IN glancing over the countenances of these boys and girls, I again wondered how many had lost hope and faith in themselves, and if the light of their life had gone out; if so, if ever again it would be rekindled, or if they would later find their way to a penal institution. Somehow I could not help thinking that perhaps most of these children could have been spared this unpleasant episode if their early training could have been adequate. And I thought more seriously of our responsibility as Relief Society women. If we could throw out a thought or a kind word that would help some one along the rugged path, how worth while life would be. Why do we live unless to make life less difficult? Gillian says,

"Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine.
For shelter is gone when night is past
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul alway."

In conclusion, let me say just a word about the personnel, both of the Family Service Society and of the Relief Society Social Service Department. I think I have never come in contact with office groups who have a keener sense of appreciation. You can just see the word service written all over them. Now what I have been trying to clarify in my own mind is whether social service work has helped these people develop that finer type of personality, or, because of their personality development and their sense of values, they have chosen to do as Christ said, "Feed my sheep." It is my firm conviction that every sister who has taken this course can truthfully say that she has been imbued with a sincere desire to return to her stake and comply with the Master's command—"Feed my lambs."

May we all be blessed in our Relief Society work and may it continue to grow, I pray in the name of Jesus. Amen.

Great deeds cannot die;
They with the sun and moon renew their light
For ever, blessing those that look on them.—*Tennyson.*

A Hidden Opportunity

By Rose Ellen B. Valentine

AFTER considering for days whether or not to take a vacation, I finally came to a decision on July 18, 1926, and concluded to join some relatives and friends in an excursion trip to Los Angeles. Plans and arrangements for the journey were discussed, and upon retiring for the night my mind was filled with delightful thoughts of travel, new faces, strange scenes, and sweet rest.

Upon reaching our offices the following morning, we received an inquiry from the First Presidency of the Church concerning our conditions and our feelings, with respect to a call for my husband to preside over the German-Austrian Mission, with headquarters at Dresden. With mingled feelings of disappointment and exquisite joy the California trip was swallowed up in the more absorbing preparation for the European journey and the missionary responsibility.

Under the hands of the First Presidency of the Church, President Anthony W. Ivins being mouth, I was set apart as a missionary and as President over the Women's Organizations of the German-Austrian Mission, under the direction of my husband—a rare privilege and one calling for divine guidance. With great faith in the promises of the Lord, I went forth.

THE farewells and separation from friends and loved ones closed another chapter in life's history, and a new one opened up, in those bright autumn days as the great train carried us eastward, and more eastward, to Chicago, Buffalo, including Niagara Falls, and on to Montreal. Here we boarded the Canadian Pacific Liner, Montrose, which glided down the majestic St. Lawrence River, skirted on either bank with the autumn splendor of colorful foliage. A few hours stop at Quebec, for the pickup of the last Mail gave the passengers time for a stroll in the midnight moonlight, through the winding streets of the quaint old City of the Dominion. When morning came, we were already on the mighty deep. The number of hungry guests to the dining room grew fewer. Physical adjustments were being made; many quickly found their bearings and availed themselves of sea voyage comforts, while others were forced to endure seclusion until the welcome sight of land appeared.

AT Liverpool, there was a rush through the customs, a bustle about the city, and away to Harwich and the continent. We, however, spent a day or two in the genial warmth of the fireside of President and Sister James E. Talmage of the European Mission at Durham House, after which we wended our way to Leeds, to the loved ones of my father, James Bywater; then to London, and on to Dresden, the home of the Mission, where we discovered that we had been anxiously awaited, that we might participate in the last of the autumn conferences. A few hours of readjustment and off we went, to Berlin and to the first of our Conferences—a picture, unbelievable—the assembly hall of the Elizabeth School, in the vicinity of the Alexander Platz in Berlin filled beyond capacity! What a change, formerly

hunted, now protected; at one time banished, now made welcome in their spacious school buildings! Would that the same recognition might come everywhere.

A DISTRICT CONFERENCE is no longer a preaching service alone, but includes, a recreational program, sacred pageantry, department meetings and convention work, as well. How admirably are the school buildings suited for such a program, with their gyms, assemblies, and class rooms. My joy at greeting again the sisters of the Relief Society, in a meeting at the close of the afternoon session of the conference was quite complete. Almost a foretaste of heaven, to be again among those whom we had aided and assisted in this organization so many years before. It was difficult to again use the adopted tongue which had fallen more or less into subconsciousness because of disuse. Truly, nature seems to bestow upon us according to the use and application which we make, while penalizing us for disuse. We soon became aware that the work had been going steadily on since our departure from the Mission in 1917, for we found it much in advance of what it was at that time. The Mutuals had long since made their formal entry and were now on the verge of specializing in the departments of Scouting, and the Bee Hive Work, and the "M" Men too, were beckoning for attention.

IN a special conference with President Hugh J. Cannon and his wife Sarah, R. Cannon of the Swiss-German Mission, we learned that Sister Cannon was greatly imbued with the work of the Bee Hive Girls in the missions, and was directing the translation of a Hand Book, for use in that field. I, therefore, was given the responsibili of supplying or suggesting the ma terial for the Relief Societies of th missions as the successor of Siste Eliza Tadje. This arrangeme continued and worked most exce lently. Sister Sarah R. Cannon ma for all time be proud of the a complishment of translating the Be Hive Hand Book for the bene of the Bee Hive Girls of the Ge man Missions, because too muc praise cannot be given for the ex cellence of that effort.

While the Bee Hive Hand Boo was going forward, I was gropin and struggling with Relief Socie work. The whisperings of th Spirit to me and had been and were "Why not take up the work of Nu trition?" It came repeatedly. recognized the voice but felt m inability to respond, especially in foreign land and a strange tongu and because of so many other task among them the Mission Home, th Mission Mother, and the introdu ing of the Bee Hive work amon the girls of the Mission. Neverth less the work was growing, and th preparation was in progress, a though with my limited finite visio I was not able to discern its d velopment. The organizations the Relief Societies were increasin in numbers and membership. Th societies were better organized an more efficient; the adoption of th Uniform Roll and Minute book was a step forward.

IN June, 1928, the Green-Go *Freud'echo*, was held in Berli At its termination a conference co vened, between the presidencies the two German Missions, and was finally decided, that an outlin on Nutrition should be worked ou and the responsibility of doing th fell upon me since this was mo

or less in the line of my activity and research. The Great Nutritional Exposition, then in progress in Berlin seemed providential, and revealed a most helpful source of assistance in accomplishing the task. In vision I saw a realization of the ever recurring urge, yes, inspiration, to have a set of lessons on Nutrition, supported by our Word of Wisdom, for the use of our Relief Societies.

THE month of July found me in the great exposition seeking material for the outline. I was interested in its completeness, and astonished at its extent. Spacious halls contained all kinds of grains, vegetables, and fruits, as well as animal products—all for the use of man—also accompanying colored charts, giving the food elements of each, and their relative values; and the amount of food necessary, for various ages and occupations. The Histology section was little short of spectacular, showing life sized models in colors, representing the preparation and serving of foods, and characteristic of the countries represented. The latest methods and machinery for the preserving and conserving of fruits, vegetables, and fruit juices, without sugar, and yet retaining their vitamins, covered a large section. Each day a scientific kitchen demonstration was given in food preparation, illustrating the chemical changes which take place, in the various preparations of foods. All of this was most instructive, revealing each day something new which was directly applicable to the homes of the sisters in the preparation of the family meal. While pursuing my investigation, I had the pleasure of accompanying Dr. Max Winckel in one of his classes through the Exposition for educational purposes. This was indeed a treat for thereby one learns the real object of the Institution and the purpose of its organization. Dr. Winckel is one of the 432 doctors, professors, and jurists, whose public spirit made the Exposition possible. He was also one of its directors.

One of the outstanding features of the exposition was the section from the Hygienic Museum, of Dresden, called *Der Mensch.* (*Man*) I also learned that Dr. Martin Vogel was the scientific Director of that institution, at Dresden. I determined, at once, that I should meet him.

ON August 7, 1928, I went to the Dresden Hygienic Museum and asked for an interview with Dr. Martin Vogel. The man in charge replied, with a smile: "Doctor Vogel is a very busy man, you cannot see him." "That is too bad, for I, too, am interested in health problems, I am working in the Relief Society of the German Austrian Mission in which there are more than 2000 German speaking women enrolled. Right now plans are being made to take up the study of Nutrition and I desire to get some information, as well as some suggestions from the learned Doctor," I said. "Wait a moment!" he replied. Upon returning he bade me follow him, which I did. Doctor Vogel greeting me most graciously, thereby putting me at ease. Is it not ever true that the real, big people of the earth, are just plain folk? I told him frankly who I was and the purpose of my visit, whereupon he said, "Your plan of teaching the mothers the necessity of properly nourishing their families is better than our method of introducing it into the schools." I asked him to suggest a suitable text book, conveying the latest German scien-

tific thought on the subject. He said, "There are numerous scientific works, but one covering the subject in a simple way is hard to find. Therefore I am busily engaged in writing a booklet. I have given a great deal of time to it, really more than it would have taken to prepare a large scientific work on the subject. I expect to have it finished within a month or so, and perhaps it will be just what you want." I was happy in the thought, that here was at least a promise of solving one of our problems. In expressing my admiration, for the display which the Hygienic Museum had in the exposition in Berlin, he asked me for my opinion on the Histology Section. In response to my favorable comment, he told me, that years ago he began his research along this line, and how interesting it had become, and expressed the thought that everyone should study the food question, in the interests of their own welfare. "Every morning," he said, "I drink milk, and eat figs for breakfast, and some time during the day I eat raw carrots. I always put a few in my brief case before leaving home, for one never knows what the day will bring in the way of foods. The entire study of this subject has convinced me of the evil effects of alcoholic beverages, and I am using my knowledge and influence against their consumption." At this point I explained to him that in 1833, the Lord gave to the Prophet Joseph Smith a revelation on this subject, known as the Word of Wisdom, which was then, and still is a nutritional guide for the membership of the Church of Jesus Christ of Latter-day Saints. Immediately, he asked, if he might secure a copy of the same in the German language—it would be another item for the history of the subject. "It is strange," he said, "but in all of my research on this subject, I have never heard of this before." As we further discussed the subject, he became exceedingly interested and acknowledged it to be in harmony with the latest scientific conclusions.

"I am very desirous of securing some of your vital statistics, for they must be far above the average for your country or your neighbors. Will you not write me an article covering some of these?" Needless to say, this request was cheerfully granted.

After this most pleasant and profitable interview, and with the materials and information gathered I set about the task of getting out lines ready, in earnest, and by Nov 1, 1928, the first three lessons were ready for publication.

When Dr. Vogel's booklet, "Nutritional Guide," came off the press it proved to be admirably adapted to our needs and most reasonable in price, and we placed an initial order for 500 copies and later repeated it. Thus was secured the much needed supplementary text for our lessons on nutrition. Imagine, if possible, my satisfaction in this new work to have thus bridged the beginning in such an admirable manner and with such affable, efficient assistance and co-operation.

On December 5, 1928, an invitation was extended to Dr. Martin Vogel to give an illustrated lecture on the subject of food values, before the Relief Society of Dresden to which he replied, *"Warum Nicht"* (Why not). An exact date was never fixed, for this lecture, and it is my regret that the sisters were not favored with his scholarly appearance on their program. During this interview he expressed his

pleasure in obtaining the article on the Word of Wisdom and the Vital Statistics among the Mormons, and pronounced the Word of Wisdom a rare gem in the Histology of Nutrition. In the sublimity of the moment, and responding to the inspiration of the occasion the Doctor said, "Would you folks not like to have a display of your Word of Wisdom or the History of Nutrition among the Mormons, in the International Exposition to be held in the New Hygienic Museum, in Dresden, in 1930?" I was thrilled! Could it be true?

My joy knew no bounds, and with a light step and a happy thankful heart, I hurried home to tell of the offer. My husband rejoiced with me in the blessing of the Lord that had come so unexpectedly. This good news was communicated to Dr. John A. Widtsoe, President of the European Mission, who looked upon it with favor and urged us to keep it alive and have it materialize if possible.

The matter was next taken up with Mr. Artimus T. Haeberle, the United States Consul General at Dresden, who in turn referred the subject to the Department of State at Washington, D. C., for it was thought that we might come in with the section from the United States. We received word from the Department that the U. S. did not expect to participate since no appropriation had been made for such a purpose.

In April, 1929, Mr. Haeberle returned to the United States and took the matter up with Senator Reed Smoot of Utah, and upon the return of Mr. Haeberle to Dresden in July, he gave us some hope that we might secure some appropriation for the display, even at that late date, although the United States had decided definitely not to participate as a Nation.

IN the midst of this came word of our release, and the arrival of our successors, President and Mrs. Edward P. Kimball. Quite contrary to the general practice of 'haste away' we were together for seven weeks, during which time all connections possible were made for the continuation of all matters under way. One of the most pleasant of these functions was the entertainment of Dr. Martin Vogel and Consul General and Mrs. A. T. Haeberle at the mission home prior to our departure.

It was hard to leave amidst such interesting developments, but the work went on to a glorious completion. Many labored to accomplish its fulfilment, and the end is not yet.

The glory of the offer is best seen in the grandeur of the Display which appears to be one of the outstanding events in church history as far as Europe is concerned, and commemorates most sublimely the Centennial Year of the progress of the Church of Jesus Christ of Latter-day Saints, in this the Dispensation of the Fulness of Times, and has revealed perhaps a hidden opportunity for bringing the message of great joy before the inhabitants of the earth.

All who joy would win must share it—*Happiness* was born a twin.—*Byron.*

Notes to the Field

The Board hopes through this department to keep in closer touch with the stake workers. As soon as your *Magazine* comes, turn to this page to get the latest word from the General Board

Social Work

Contemplate the scope of social work—"all conscious effort to help human beings, including mass betterment as well as individual betterment"—comes under its aegis. It includes preventive as well as corrective work. With this in mind, one sees the many problems that may engage the Relief Society worker. We thought a special number of our *Magazine*, giving the history of social service and some of the work being done among us, would be interesting and profitable to our readers.

Magazine Agents

We cannot publish the honor roll promised in our letter of August 6, 1930, until more of our stakes send in the information asked for. Kindly let us know at once what your membership was in 1930 and how many *Magazines* were subscribed for in your stake. What is your membership in 1931 and how many subscriptions have you sent in for this year?

Grant Stake

In response to our letter of August 6, 1930, asking that a house to house canvass be made in the interest of *Magazine* subscriptions, Grant Stake Board offered a prize of ten annual subscriptions to the ward that should get the highest percentage of its members as subscribers, and five annual subscriptions to the ward that should secure second place in the contest. Later, a third prize of five annual subscriptions was given, as one ward had made such an exceptional record in both yearly and half-yearly subscriptions.

Burton ward won the first prize with this record: membersip, 69, yearly subscriptions, 62, half-yearly subscriptions, 10. Whittier ward secured second prize, with 58 yearly subscribers among their membership of 65. The third prize went to Southgate ward, with a membership of 41, which secured 23 yearly subscribers and 34 half-yearly subscribers.

We congratulate Grant stake, which is the first, and at the present time, the only stake which has sent in the information asked for in our above mentioned letter. In 1929 they had 465 subscribers, or 43% of their enrollment. This year (1930) they have 652 subscribers, or 52% of their enrollment.

Subscription Lists

Relief Society Presidents: Kindly instruct your *Magazine* agents to state which month to begin subscriptions with when sending in orders for the *Magazine*, so as to avoid duplications, as it is our custom to commence subscriptions with the current issue, unless directed otherwise.

The Eliza Roxey Snow Poem Contest

The interest in the Eliza R. Snow Poem Contest increases from year to year. There were 77 entries this year, eight more than for 1929.

The winner of the first prize is Sarah Ahlstrom Nelson of Rexburg, Idaho, for "Abraham Lincoln." The second prize is awarded to Merlin D. Clyde of Price, Utah, for "Unto the Least of These."

Honorable mention is given to laire Stewart Boyer of Salt Lake ity, for "Up Past the Stars to od," Edith E. Anderson of Tre-onton, Utah, for "To a Relief So-iety Worker," and to Katheryn . Clyde, Heber City, Utah, for My Masterpiece."

The judges of the contest were r. Sherman B. Neff, head of the nglish Department of the Uni-ersity of Utah; Mrs. Elsie Tal-nage Brandley, associate editor of ne *Improvement Era;* and Mrs. otta Paul Baxter of the General oard.

We congratulate the winners and express appreciation for the many xcellent poems that were submitted.

ive Alloted Time to Class Leaders

The success of our meetings, as ell as our educational program, epends upon the efficiency of our lass Leaders. When these faithful omen spend hours, often days, pre-aring their topics, it is discourag-ng to have the lesson period short-ned.

Reports frequently reach the eneral Board that Class Leaders re curtailed in the time for giving ssons. One capable, enthusiastic ister prepared a Theology Lesson, xpecting to have forty-five minutes or the presentation. Meeting be-an a few minutes late, full fifteen inutes were used in singing prac-ice; a Stake Board member in at-endance was asked to speak, and wenty-five minutes time was re-erved for testimony bearing, leav-ng far too short a period for the heology Lesson with its vital and nspiring message.

The General Board recommends hat announcements be made when he meeting is called to order; that s far as possible the business of ne Society such as receiving new nembers etc. be transacted in Work and Business Meeting; that there be no singing practice on Theology and Testimony day.

We hope our Presidents will carefully plan their meetings and not permit anything to interfere with the time allotted to our Class Leaders.

Music in Our Organization

Choristers and Organists, how are you succeeding with the music in your organization? Is it representative of your ideals? Are you using successfully the ten minutes allowed for good lively community song practice? Are you teaching new songs and creating a renewed interest in good singing? Does the music in your ward reflect the standards of our people? Is the character of the music in your organization such as would attract and increase the enrollment of new members? Is the music of your organization keeping pace with the other fine intellectual activities of the Relief Society? Are you yourself so enthusiastic over your work that your enthusiasm is contagious?

Choristers and Organists, emphasize a more active participation in music on the part of the Relief Society members. Help them to realize the value of preserving in adult life the musical aptitudes which were developed through public school music, and other musical activities. The product of this training must have found its way into our Relief Society groups. Try to establish in the hearts of our sisters this idea, this desire—Hear Music, Make Music, Enjoy Music.

Let us all remember there are no age limits to music—that music is the real fountain of youth. Music is a sacred, a divine thing that lifts us up to God. It helps us to feel His glory.

(*Continued on page* 65)

Notes from the Field

North Sevier Stake:

RELIEF SOCIETY workers are always interested in the report of the floral festivals of the stakes. That held in the North Sevier stake on August 20, 1930, was extremely successful. The Redmond Ward Recreation Hall was the scene of this very beautiful exhibition. It was under the direction of the president, Mrs. Melissa Crane. A program consisting of a one-act play and a musical number by the Relief Society chorus, was rendered. The judges of the floral offerings were from the Gunnison stake Relief Society, and they included experienced florists who declared that the display was of unusual merit both in variety and beauty. Cash prizes were given for the best ward displays. Salina Second ward took the first prize, the second prize went to the Redmond ward, while the third prize went to the Salina First ward. Ribbons were given for individual entries. Following the demonstration re freshments were served by the Red mond ward Relief Society to 25 guests.

Franklin Stake:

ON August 5, 1930, in compli ment to the executive officer of the Relief Society of the Presto Second ward, Franklin stake, a ver splendid social was given in th ward chapel. This was an activit of the Relief Society. The ha was beautifully decorated with flow ers; paper cap souvenirs were give to all the guests. The stake Relie Society presidency, the board mem bers and the ward bishopric wer in attendance. A spicy progra was given which featured the grea scope of Relief Society work. A little playlet called "Angels o Mercy," was presented, after whic a delicious luncheon was serve Covers were laid for 80. It was th feeling of the group that the affai was a most decided success.

FESTIVE BOARD OF FRANKLIN STAKE

lberta Stake:

FROM the far north comes a most interesting account of Relief ociety activities. On Saturday, ctober 18, 1930, there was a dem- stration of the Work and Business ay of the Alberta stake Relief ociety. The Cardston Gymnasium as the scene of this very remark- ble exhibition. All the wards of e stake had assisted the officers in reparing the exhibits for display, d the people of the town par- cularly had donated many articles r re-sale to those whose funds ere insufficient to purchase the new rticles. The Gymnasium walls ere covered and several tables out the room, showed articles that ere most tempting. The total uantity of goods that were dis- ayed was remarkable, and offered wonderful opportunity for scores f people who were in attendance. ot only was it a fine chance to rofit by the bargains offered, but was an excellent exhibition of the kill and the frugality that is taught rough the medium of the Relief ociety. One of the most interest- g phases of the demonstration was e work-saving devices. At one ble was shown a dressed wild uck, illustrating an easier way to ean these game birds, especially the removal of the pin feathers at are so great a bugbear to the usewife. After plucking the large athers off the bird, it is covered ith a thin coating of hot paraffine, pplied with a cloth or small brush. hen this hardens it may be easily raped off, taking with it every pin ather. Another device was to emonstrate how onions may be cut ithout touching them or getting e juice in the eyes and causing so uch weeping. Another method as how to make a quilt in an our's time, displacing the old-time quilting bee where 7 or 8 women call on you and spend a day of toil slaving over the quilt. Cookery too, which is always interesting to the men—if the women do it—was demonstrated, and all those fancy little things as the making of letters and designs on cakes, putting those frills on cooking, which do not really cost any more, and create so many appetizing features. Another helpful hint was how to mend socks without so much waste of time. There were a hundred ways of how to do the common little things in an uncommon way. Another very valuable feature of this was the day's program on the method of providing good reading material in the home. The Relief Society sisters are creating an exchange reading table, and have it under the direction of one of the stake board members. They take all the spare magazines, newspapers or other periodicals available from the homes where they are found in overabundance, and distribute them in the homes where the people are without good reading material. Hundreds of magazines which would otherwise be food for the furnace or the bonfire find their way to homes where children are hungry for the things printed in them. The work is just beginning, but it can be extended indefinitely if once people get behind the movement and give generously of their spare magazines. A most useful section of the demonstration was the clothing booth, where articles had been remade or cleaned and repaired, and many bargains were to be had. Altogether it was a most remarkable demonstration, covering the scope of Relief Society activities and demonstrating just what can be done when these earnest women cooperate, as they do in this forward-looking stake.

"THE CONVERSION OF KING LAMONI," LOGAN STAKE

Logan Stake:

THIS picture shows a cast of characters from the Logan 11th ward, as they appeared in a pageant called "The Conversion of King Lamoni," given under the direction of the Logan Stake Relief Society. This is quite in keeping with the theological studies for this year. The pageant is taken from the *Book of Mormon,* the 18th and 19th chapters of Alma, and opened with soft music singing "God moves in a Mysterious Way His Wonders to Perform." The presentation was beautifully rendered in all wards o the Logan stake at the ward co ferences, each ward supplying i own cast of characters. The pu pose of this demonstration was t create a desire in the hearts of ever soul to seek the truths that are t be found in the sacred book. very keen interest was taken, an every performance was to crowde houses. This is certainly a ver splendid demonstration of vitalizin and bringing actively before the pe ple the magnificent messages of th Book of Mormon.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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EDITORIAL

1931 Welcome

THE bells are ringing out a requiem mass for the old year and a welcoming challenge to the new. Nineteen thirty with its joys and sorrows, its achievements and failures, has passed into history, and 1931, with its hopes and promises and possibilities is here. There is something sad in the passing of the old; there is something mystic in the birth of the new.

WE send hearty good wishes and Happy New Year Greetings to all our officers, members, and magazine readers.

We deeply appreciate the many greetings and good wishes we have received during the Holiday Season. It is sweet to be remembered and to know that there is a feeling of good will and fellowship existing between those who labor together in this great cause.

THE past year has seen much suffering. The way people have given of their time and money and substance to alleviate the hardships of the unemployed has shown that never heretofore were so many people socially minded, so deeply interested in the welfare of the unfortunate and needy. The largess has been unprecedented. Farmers, merchants, coal dealers, milk distributors, and bakers have given as never before to agencies for a wise distribution to the needy The employees of many firms have given a day's salary a month that work might be provided for the unemployed. Mayors, governors, congressmen, senators, the President of the United

States, have been deeply concerned and anxious that public work be undertaken to lessen the suffering. Cities, counties and states have undertaken public improvements that work might be provided for the unemployed. Our Relief Society officers and members have worked more diligently than ever in helping the hard pressed.

MAY the year which has just been ushered in bring a return to normalcy. May people learn through the pressure of the past few months to provide in the days of prosperity for the time of unemployment and sickness and financial depression. May all emerge from the clouds which have been so lowering into a saner and more stable way of living.

May your opportunities for service be greater than ever before and may your work be more efficiently done. May blessings unmeasured be yours. May your cup of joy be full. May peace and wisdom be your portion during 1931.

Louise Y. Robison,
Amy Brown Lyman,
Julia A. Child,
General Presidency of the Relief Society.

Whitehouse Conference on Childhood Health and Protection

THE United States is greatly blessed in having as its chief executive President Herbert Hoover, a man who is so vitally interested in human beings. His love for children is deep, and his interest in their welfare is one of his marked characteristics. Shortly after he became president, he announced that he would call a conference on child health and protection, with the object in view of finding out what ought to be done and the best way of doing it. At his call in 1929, the body met, and after several sessions adjourned to carry on a year's research. Twelve hundred experts have delved into the subject and in November, 1930, brought with them their printed report to the White House Conference on Child Health and Protection. For the use of this conference, foundations, educational institutions, and commissions have carried on investigations and have made surveys throughout the United States. This conference is not a governmental affair but is an unofficial service rendered in response to President Hoover's call. It is financed by funds given by those who, like the President, are interested in child welfare, and by grants from foundations and associations that are interested in child study. Secretary Wibur said these twelve hundred investigators are assembling all that it is possible to find out about children, to be sifted, sorted, and given back to those who have practical every-day dealings with them.

President Hoover himself opened the White House Conference on Child Health and Protection. He said:

FROM your explorations into the mental and moral endowment and opportunities of children will develop new methods to inspire their creative work and play, to substitute love and self discipline for the rigors of rule, to guide their recre-

tions into wholesome channels, to steer them past the reefs of temptation, to develop their character and to bring them to adult age in tune with life, strong in moral fiber and prepared to play more happily their part in the productive tasks of society.

"The problems of the child are not always the problems of the child alone. In the vision of the whole of our social fabric, we have loosened new ambitions, new energies; we have produced a complexity of life for which there is no precedent. With machines ever enlarging man's power and capacity, with electricity extending over the world its magic, with the air giving us a wholly new realm, our children must be prepared to meet entirely new contacts and new forces. They must be physically strong and mentally placed to stand up under the increasing pressure of life. Their problem is not alone one of physical health, but of mental, emotional and spiritual health.

"These are the problems that I charge you to answer. This task that you have come here to perform has never been done before. These problems are not easily answered, they reach the very root of our national life. We need to meet them squarely and to accuse ourselves as frankly as possible, to see all the implications that trail in our wake, and to place the blame where it lies and set resolutely to attack it."

President Hoover told the conference that the problem falls into three groups: "First, the protection and stimulation of the normal child; second, aid to the physically defective and handicapped child; third, the problems of the delinquent child."

He said that of 45,000,000 children, 10,000,000 are deficient, with more than 80% of these not receiving the necessary attention, and that "we must get to the cause of their handicaps from the beginnings of their lives; we must not leave one of them uncared for."

In dealing with the complex problems of the delinquent child, "we need to turn the methods of inquiry from the punishment of delinquency to the causes of delinquency. * * * It is not the delinquent child that is at the bar of judgment, but society itself."

* * * "Any labor which stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of joy and play, is sapping the next generation." * * "In the last half a century we have herded 50,000,000 more human beings into towns and cities, where the whole setting is new to the race. We have created highly congested areas with a thousand changes resulting in the swift transition from a rural and agrarian people to an urban, industrial nation. Perhaps the widest range of difficulties with which we are dealing in the betterment of children grows out of their crowding into cities." * * * "Problems of sanitation and public health loom in every direction. Delinquency increases with congestion. Overcrowding produces disease and contagion. The child's natural play place is taken from him. His mind is stunted by the lack of imaginative surroundings and lack of contact with the fields, streams, trees and birds. Home life becomes more difficult. Cheerless homes produce morbid minds. Our growth of town life unendingly imposes such problems as milk and food supplies, for we have shifted these children from a diet of 10,000 years' standing.

"Nor is the problem one solely of the city child. We have grave responsibilities to the rural child. Adequate expert service should be as

available to him from maternity to maturity."

ELDER DAVID O. McKAY, on his return from the conference, said: "The conference fulfilled its purpose in bringing to the attention of the American people conditions that need remedying, but the great problem of how to do this is still unsolved. To translate theory into activity and practice is now the responsibility and duty of states and local communities. May these earnest seekers soon find the way to aid children whether they are normal, physically defective or delinquent, to a finer and fuller life.

Man does not live to himself alone. He is part of the social order, "verily, he is his brother's keeper." His duty is to minister to his fellows. Now, however, people are realizing that it takes training to constructively help the unfortunate. Ofttimes, well-intentioned people have, in their methods of giving, hindered rather than helped. To lead people to help themselves is the keynote of modern social work. Many in the past have been pauperized by the methods used. He who would intelligently help the needy, the unfortunate, the afflicted, should have an understanding heart, a deep sympathy, ability to make a correct diagnosis, and ability to keep things to himself.

One Hundred Years

"One Hundred Years" briefly crystalizes in permanent form the achievements of the century that began April 6, 1830, and closed April 6, 1930. The following subjects are treated: "The First Century of the Restoration," "Why We Build Temples," "Centennial Conference of the Church of Jesus Christ of Latter-day Saints," "The Message of the Ages," "The Relief Society of the Church," "Latter-day Saint Sunday Schools," "Young Men's Mutual Improvement Association," "Young Ladies' Mutual Improvement Association," "The Primary Association," "Latter-day Saint Missions," "Community Life Among the Latter-day Saints," "Latter-day Saint Women", "Outstanding Events of the Century," "How Centennial News was Circulated." Excerpts from addresses delivered by the First Presidency, Council of the Twelve, and Patriarch at the Centennial Conference and a few excerpts from newspaper editorials are also included.

The book is a fine example of the printer's art and is beautifully illustrated. George D. Pyper, under whose able editorship it was issued must feel delighted with the outcome of his efforts.

This souvenir will be treasured in the homes of the Latter-day Saints. It will be enjoyed by those who love the beautiful. It will be of deep interest to all who like to mark progress and survey the genesis of great movements.

Lesson Department

LESSON I

Theology and Testimony

(First Week in March)

BOOK OF MORMON—CHRIST IN AMERICA

Assignment

Read the matter in Third Nephi, chapters 8 to 20, including both. The time is A. D. 34. It will be helpful if the section about Christ can be read in Reynold's *Dictionary of the Book of Mormon,* and chapters 28, 29 and 30 of Evans' *Message and Characters of the Book of Mormon.*

Outline of the Lesson

I. Three hours of natural convulsions.
II. Three days of total darkness.
III. The Voice out of the darkness.
  1. Gathering of the people.
  2. Their lamentations.
  3. Message of the Voice.
IV. The great silence.
V. Christ appears.
  1. Introduction by the Father.
  2. Message of Jesus.
    a. Physical test of His presence.
    b. Instructions concerning:
      Baptism,
      Harmony in the Church,
      The twelve disciples,
      Things to do in life,
      The sacrament of the Lord's supper,
      The "other sheep,"
      Attendance at religious meetings.
  3. Acts of Jesus before the multitude.
    a. Heals the sick, etc.
    b. Blesses the children.
    c. Prays before the people.

Story of the Lesson

The lesson opens with great convulsions of nature—thunder and lightning, earthquakes, floods, and other eruptions. Whole cities, with their inhabitants, are completely destroyed in these events. After this there comes a period of excessive darkness—three days of it—when it is impossible to strike a light of any kind.

This period coincides with the time of the crucifixion of Christ in Palestine and that during which His body lay in the tomb.

Then comes the Voice from out the darkness. It is heard by all the inhabitants of the continent. Following this is a great silence. Afterwards, when some two thousand five hundred people are gathered near the temple in the land of Bountiful, Christ appears.

On His first apeparance among the Nephites Jesus invited the people to come forward and touch the wounds in His hands and feet and side—which they did. Then He taught them essentially the same principles and ordinances that He had done in Palestine—repentance, baptism, confirmation, with their common basis, faith; prayer, the

sacrament of the Lord's supper, attendance at religious meetings; and the various ideas in what is the Sermon on the Mount in the Gospels, with differences.

Also He chose twelve disciples, the understanding being, presumably, that these men would organize the Church. Before He ascended to heaven after this first visitation, He healed the sick, the blind, the deaf, the halt, and whoever in the multitude was afflicted in any way; and blessed the children amid heavenly manifestations.

Notes

This description of Christ's appearing to the Nephites is a valuable addition to what is given in the New Testament concerning Him, and deserves the most careful attention from this point of view. A great many Christians have yearned for more information about Jesus than is given there, more intimate details concerning Him. Well, here it is, if they will receive it. For, as a matter of fact, we *do* get a more intimate view of the Master in Third Nephi, which has been called the Fifth Gospel, than we do in the biblical account. This is due to the greater, more child-life faith of the Nephites. Jesus says this Himself.

For one thing, He speaks more plainly to the Nephites than to the Jews. Observe what He says about contention, about baptism, about the "other sheep."

For another thing, He gives way to His feeling of joy and thanksgiving here more than He did among the Jews in Palestine. He seems to be under less restraint. He does not hesitate to weep in the presence of the people around Him. Across the waters He wept only in the presence of a few close friends. And then, too, He opens His heart in praise and thanksgiving to God before a the people.

And for still another thing, H grants even the wishes of the multi tude. He heals all their sick. H did not do that in Palestine. Onl occasionally did He perform mir acles there. Besides, note how H yields to their unexpressed desir that He stay longer. They ar hungry, too, and tired.

This is a great scene—one of th very greatest in all history.

2. Skeptics have found fault wit the *Book of Mormon* on account o the almost identical language b what is sometimes called the "quo tations" from the King James ver sion of the Bible. The fact is however, that this is not a real ob jection to the Nephite Scriptures, a is sometimes claimed by outsiders

Most probably, when the Prophe Joseph came to a "quotation" in th Nephite Record from, say, Isaiah o Matthew, he turned to the passag in the version of the *Bible* wit which he was acquainted, and copie it. But that it was not a mere copy set down without thought or inspire guidance, is evident from the di ferences between the passage in th *Book of Mormon* and that in ou *Bible*.

For instance: Blessed are th poor in spirit *who come unto m* for theirs is the kingdom of heave Blessed are all they who do hung and thirst after righteousness, f they shall be filled *with the Ho Ghost*. In both of these verses th italicized words are not in the *Go pel* of Matthew. There are man other instances of a similar natur where the *Book of Mormon* versio clarifies the thought or adds to it.

A difference on a larger scale to be found in the thirteenth chapt of our lesson, beginning with th twenty-fifth verse.

Scoffers have ridiculed the id

at Jesus should advise people nerally to take "no thought" as what they eat and drink, and trust God for "food and raiment." The ct is that Jesus was speaking, not the multitude when He said these d similar words, but rather to is twelve disciples. The *Book of ormon* makes this clear. But one ight be led to think, from the pas-ge in Matthew, that He was speak-g to the crowd.

It will be found that in very many stances where there are "quota-ons" in the *Book of Mormon* from e Hebrew *Scriptures,* the varia-ons always throw light on the eaning or situation.

3. There is the same tolerance nd wide sympathy on the part of esus in the *Fifth Gospel* that there in the other *Gospels.* Only, in the ephite Record it is shown in a ightly different way.

While the sacrament is not to be dministered to those who are "un-orthy" of it, yet they are not to be cast out." On the contrary, they re to be worked with and prayed ver, not spurned and ignored; for, ays the Master, "ye know not but hat they will return and repent, nd come unto me with full purpose f heart, and I shall heal them; and e shall be the means of bringing alvation unto them." Here, too, esus exhibits His great concern or the human personality, for sal-ation. The disciples are to "con-inue" to "minister" unto those who nanifest indifference to Christ.

4. And this thought leads to an-ther not far removed from it in ind. It is what Jesus calls "my loctrine." Here is the bedrock of he Christian ideal.

The idea is stated thus: "Ye nust repent, and become as a little hild, and be baptized in my name, r ye can in no wise receive these hings. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God." Jesus deems this idea so important that He repeats it in almost identical words.

What does He mean?

Note that He says nothing here about faith. That is taken for granted. For no one will repent unless he first believes. But He stresses repentance. It is a great principle of life. Life consists of struggle, of trial and error. The main thing is to keep struggling against the tide of evil in the world. So repentance is just as necessary after baptism as before it.

He also emphasizes baptism. Baptism is not only a sign of our obedience and a symbol of a new birth, but it is a token of absolute trust. In baptism we put ourselves utterly in the hands of the one who is baptizing us. Here is a child-like simplicity.

Some people would have us believe that to be like a child is the worst thing that can happen to us. But what is the main trait of childhood? Is it not unconventionality, open-mindedness, an eagerness to learn, teachableness? Persons who object to this statement of Jesus about being like a child always assume that blind obedience is the main characteristic of childhood. It is not. Obedience need not be blind at all. Intelligent obedience is not. There is always a reason why we should obey those who know more than we do. As a matter of fact, do we not accept others' word in politics, in government, in education, in science, in business. Why should we not do the same thing in religion?

5. Jesus discourages "contention" as being "of the devil."

Contention is not the same with discussion and a good-natured ex-

change of views. Not all the wisdom of the world is in one head. Some of it is in other heads. In a class, for instance, it is not necessary for anyone to "contend" that his particular opinion is right—even if it is so. Others are entitled to their views, even though they may be in error. On any particular point it is a good thing for everyone to state his opinion, without argument, and let it go at that. Out of all the views there will assuredly come light. In the end, probably, everybody's view will be somewhat different from what it was to begin with—maybe more nearly right, certainly clearer.

Where a class, a debate, a discussion, is carried on in this spirit, the devil can have no leeway. He always gets his work in where people "contend" over their opinion This is what Jesus means, mos likely.

Questions and Problems

1. Why do you think the peopl gathered round the temple after th natural disturbances?

2. Find other passages wher there is light thrown on biblic verses.

3. Does God bring on calamitie or merely let them come upon th children of men?

4. What differences as to th body are there to be noted, so far a we have information, between Jesu before and after the resurrection?

Work and Business

TEACHER'S TOPIC FOR MARCH

(This topic is to be given at the special teachers' meeting the first week in March.)

OUR RESPONSIBILITY TO SUSTAIN CHURCH ORGANIZATIONS

"No one can survey the history of modern progress—its philanthropy, its reforms, its industrial responsibility, its political democracy—without recognizing that the chief accession of moral force which these movements have received has come from the Christian religion."

"The whole duty of man is not to enjoy God forever, but to descend with the grace of God to the help of man. The Christian Church is not a place of refuge from the world, but a place of training for the world. The Christian life is not a retreat from stormy winds and tides of woe, but an advance through them; not a hiding beneat the Mercy-seat, but a rising fro one's seat for the sake of mercy

"The sanctified life is the servic able life, and in that service fin its freedom."

—*Francis Greenwood Peabod*

"Not always on the mount may we
Rapt in heavenly vision be;
* * * * *
The mount for vision—but below
The paths of daily duty go."

Women, from the beginnin have been great inspirers, gre teachers—they have been noted most ardent supporters of th Church.

Since Church institutions are for he welfare of its members, women hould avail themselves of the op- ortunities offered, and encourage thers to benefit from active par- icipation therein.

I. They should sustain Church institutions themselves:
   1. By attending meetings.
   2. By speaking in their favor.
   3. By encouraging their husbands and children to attend and uphold them.
   4. By giving them financial backing.
   5. By teaching their value in the home.
   6. By pointing out their benefits to friends and neighbors and encouraging them to attend.
   7. By acting as teachers and officers when requested so to do.

II. They should uphold those called to preside in the different associations, giving them their most ardent support. They should not dwell upon the faults and failings of the officers, but note their strong points and commend their devotion to duty.

III. They should tell the officers how much they appreciate their service.

Literature

(Third Week in March)

THE SHORT STORY IN GERMANY

Suggested Short Stories

The Coming of Gandin by Gottfriend Von Strassburg*.

The Sick Wife by Christian Gelert.

The Fury by Paul Heyse.

The Triple Warning by Arthur Schnitzler.

A New Year's Eve Confession by Herman Sudermann*.

To devote just one lesson to the Short Story in Germany is somewhat like taking a trip around the world in a Zeppelin and looking out of the window but once.

German literature is rich in short stories and her writers have contributed much to that form of art; yet the stories of this country are, in many instances, not as well known as they deserve to be. Nor has their influence been as wide as might be expected of so intellectual a nation. There are several reasons for this. As with anything else, stories existed before their terminology was known, and German short stories are as old as German literature. But the German mind, which takes so easily to analysis, divides and subdivides its subjects, and the short story has not escaped. The Germans have made so many classes, instead of holding to the one term, *novelle,* that it has been difficult for the non-German reader to understand that the short story as we understand it exists in Germany. However, since the World War, editors and other writers in Germany have tended to adopt the two terms, novelle and erzahlung, just as in English we have the short story and the tale.

Moreover, as a usual thing, the German short story is too long, giving a great deal of space to description. It is not at all uncommon

for a German short story to be from twenty to thirty thousand words long, while we favor our short stories from twelve hundred up—and the upward limit is soon reached.

Another reason is that the Germans have lost many excellent stories (novellen) through not collecting them in books. Thus their stories die too early and they lose the dignity of permanence. (Many of the stories in our Church have been lost for this same reason.)

Then the German critics have been unkind to the story writers. A large number of them have taken the attitude that there have never been great short stories in German and that the modern writers have no claim to greatness. And it is also true that in Germany it is hard to find a representative writer. Indeed no German has ever written the complete history of the short story in his country. Germany, however, has been kind to the writers of other nations, for their translations include most of the literature of the world.

In spite of these drawbacks, the German short story ranks in quantity and quality with that of other nations.

Up until 1200 there was no distinct type of short story for the very reason that there was no prose in which stories might be written. Germany was almost two centuries later than France in developing her prose. Readers may find this next statement hard to credit, but it was not until 1687 that Christian Thomasius amazed his colleagues at the University of Leipzig by announcing that from then on he would deliver his lectures in German instead of in Latin. Martin Luther, born in 1483, has been rightly called the father of German prose. Yet it was a good many years after his birth that the German language became an effective medium of expression.

Some two hundred years before Martin Luther there had been a number of classical writers, Gottfried Von Strassburg among them but for a long time after the German language was given such impetus, there were no gifted writers. Boccacio was translated in 1460 and the Gesta Romanorum of England was also made available, giving Germany something more exciting to read than anything she could produce.

It was the Reformation in the sixteenth century that brought about great reforms in economics, religion and philosophy, and it was during the period of 1500 to 1770 that the seeds were sown for modern German literature, of which the short story is an integral part.

During this period Germany's greatest universities were either founded or took their place in the intellectual life of the nation. Previous to the appearance of the universities, critical thought was an almost unknown thing. Authors were so intent upon their morals that they forgot style and form. When the professor arrived, he emphasized art for its own sake and analyzed for his students the strengths and weaknesses of his materials. Translations became more common and German literature was founded.

From the sixteenth to well in the eighteenth centuries, many different types of stories flourished—Volkbrecher, fablen, and marchen to mention a few. These stories differed in two ways from the modern conception: They were didactic and they appealed too much to the supernatural.

Gottsched, for more than half of the eighteenth century, taught

Leipzig that prose should be used exclusively for theorizing. But while the professor talked, the people were reading Schnabel's *Insel Felsenburg,* Germany's *Robinson Crusoe.* And in 1776 Shakespeare was translated into prose and was produced on the stage. People learned that the great English writer had used short stories for his sources. The short story had come to stay.

1796 to 1830 was approximately the great period of the Romanticists. These writers felt that in their stories they should tell of something that had never been written before. Heaven and hell and strange worlds in between were used to stir the imagination, and Italy and Spain were resorted to more than Germany itself. A number of these writers, among them Tieck, Wieland and Goethe, tried to establish the novelle as a distinct form.

The real short story writers among the Romanticists were Kleist, Hoffman, Tieck, Brentano, Arnim and Eichendorff. Kleist was the greatest genius and is the best dramatist of Germany, while Hoffman was the most gifted story writer. It was he who greatly influenced Edgar Allen Poe. Hoffman was endowed with a mysterious sixth sense and his characters today seem as so many Dr. Jekylls and Mr. Hydes, ghosts, sprites, vampires, doomed men, and fairy children. He did much to introduce the novelle and to make it an enduring type, and he did not write one indelicate line. Many lesser writers have failed in imitating Hoffman. His genius was so strange and great.

Brentano was the son of a family with partly Italian blood. He introduced humor into the short story and Eichendorff used his genius to champion loveliness and to glorify the charms of nature.

Of the next group, Paul Heyse, 1830-1914, was the leader. Rather than draw his material from Germany he went to the Southlands for his stories. It was in 1910 that he won the Nobel prize in literature. He was a great admirer of Boccacio, and especially of one story, "The Falcon," which will be studied later in the Italian group. From this one story Heyse derived much of his theory for writing short stories. His theory has also been widely accepted.

Many of the best short stories in Germany were written from 1870 on to the World War. Women now began to add to literature. One of the first of the earlier writers was Annette Von Droste-Huhlshoff, 1822-1891. Since her time there have been Marie Von Ebner-Eschenbach, Helene Stœkl, Isolde, Kurz, Gabriele Reuter, Richardo Huch, and many others. Some of the later writers who have won world fame are, Arthur Schnitzler, Thomas Mann, Herman Sudermann, Jacob Wasserman, and Zweig. Schnitzler and Sudermann will be written of in more detail. Thomas Mann is considered by many to be the greatest of the living German writers. In 1929 he won the Nobel Prize for his "Magic Mountain," and his first great novel, in a way the autobiography of his youth and youthful thinking, is "Buddenbrooks."

Herman Sudermann

Herman Sudermann was born in East Prussia in 1857, of a poor Mennonite family. At the age of fourteen he was apprenticed to a chemist, but the boy was not satisfied and by various struggles he was able to enter the University of Tilsit, and later the University of Berlin. He tutored, did many kinds of work, and wrote for the newspapers,

and at one time was a journalist. It was in 1885 that a collection was made of his newspaper stories, and the next year he wrote one of his great novels, "Dame Care" (Frau Sorge). Since then he has written much, stories, novels and plays.

His characters are swayed by passions, sorrows, and mental twists which everyone is familiar with in some degree. Thus Sudermann's characters give his readers a feeling of kinship and of sympathy. He is almost always sympathetic with his characters and has a firm faith in the saving power of women, a theme running through many of his writings.

Arthur Schnitzler

Great writers are often associated with great cities—Dickens with London, Zola with Paris—and Arthur Schnitzler and Vienna are inseparable. He is a product of the Austrian capital and he writes of every phase of Viennese life, though he is more apt to avoid the very lowly and the very high.

His love for his city is not of the intense political nature some men feel. He loved it under Franz Josef and he loves it under his President. What has held him true has been the city that housed Mozart, Beethoven, Haydn, the city that is filled with great architects, painters, sculptors, actors, singers, writers, and scientists, the city of restaurants, laughter, and waltz music.

Of Schnitzler's personal life little is known. He feels that this is his own private affair, and he does not want his biography written. He was born of a family of Hungarian Jews, his father being a noted doctor of medicine at the University of Vienna. Dr. Johann Schnitzler loved the theatre and his private practice included many renowned members of the operatic and theatrical world. So his son came rightly by his love of drama and music.

Arthur Schnitzler was born May 15, 1862 and became, like his father, a doctor of medicine. Later he turned more to the practice of the psychological phases of medicine and many of his dramas and stories revolve about a doctor of that type. He has always kept up some private practice, even after his fiftieth birthday, when he was recognized as Austria's most gifted writer.

Schnitzler has beautifully molded features and a sensitive face, and his writings are sometimes delicate and fragile. For a long time he had little confidence in his gifts, keeping his writing in obscurity. His writings are for a public, sophisticated in life as well as in art. He invests human life with the grace and charm of poetry, but through it all runs a strain of melancholy. His cynicism is not distrust in human nature rather it is the knowledge that comes with complete vision of man's frailties.

If he has any fixed philosophy to guide his writings, it is that man is uneven and so are his days. He feels that temptation is everywhere and the person who escapes it is not so often strong as merely inactive. Arthur Schnitzler is not the greatest writer Austria has produced, but he is the most interesting. In his own field, that of creating tragedy ending with hope in the offing and of comedy closing with pathos near he is without a superior in any nation.

To the Teachers:

You will find that most of the German stories will be enjoyed by the class members. The first and the last in the suggested list ha

n starred as being particularly propriate. Schnitzler's story, too, hort and will arouse a great deal comment. The "Sick Wife" is o brief and will be enjoyed for humor. One of woman's traits a long history. "The Fury" a beautiful and romantic story, l is found in almost every col- ion of great short stories from ious nations. The pronunciation the German names may seem a le difficult, but they are, on the ole, pronounced just as they are lled. Sudermann has the oo u l the a is a short a. To give all others would require too much e and space, but you cannot go y wrong in pronouncing them.

Questions

e Triple Warning:
What is the theme of this story d what is Schnitzler's philosophy? the meaning allegorical?

New Year's Eve Confession:
Are you aware at any point in the ry (not counting the climax) t either the husband or the friend knew who held the wife's real love? Do you believe the husband's last statement?

In what way does this story show Sudermann's belief in good women?

Is this a true short story? Why? Is this story strictly German in local color and character? What is most emphasized, plot, character, or action? What is the conflict in this story and who is the chief character?

The Fury:
Mention details that place the characters of this story (a) racially, (b) socially. Who is the dominant character? What clues show Laurella's love for Antonio? Why did she struggle against her love for him? If her inner struggle is the chief one, what other struggle is also important? Show how the two combined make one large conflict? Which is the scene of dramatic climax? In what way does the curato contribute to the story? What is the length of the action?

Have you obtained anything from these stories that will give you a better insight into the German racial characteristics?

Social Service

(Fourth Week in March)

PERSONALITY STUDY: HABITS AND GROWTH

ased on Overstreet's "Influencing Human Behavior," pages 169-183, 201-216

"The most widespread disease of manity," remarked a great sociogist in a lecture before the students of the Alpine session of righam Young University, "is the willingness to work." During his avels in many different countries had observed unmistakable evidences that in the presence of work to be done, practically every human being tries with more or less success to "let George do it." Countless interesting subterfuges are invented—The Chinaman lets his finger nails grow so that he can't work. The American becomes a

hobo or finds an easy "white-collar job." The European often manages to "let the women do the work." Religionists throughout the world very frequently lose sight of the spur to individual achievement presented by their early prophets and conjure up much more lazy and comfortable means of salvation. Such observations and generalizations correspond remarkably well with those which have been made by psychologists. In a former lesson our attention was directed to a human characteristic, sometimes called the *"tendency to minimum effort."* Thorndike gives it as his impression that "the majority of men remain far below their limit of efficiency, even when it is decidedly in their interest to approach it, and when they think they are doing the best that they are capable of."

This "tendency to minimum effort," coupled with a desire to maintain our self respect, leads to a number of mental habits that hinder our personal growth. What our personalities are like, as we have already seen, is largely the result of our past training and experience. During our lives we pass through many specific conflicts in the effort to make satisfactory social adjustments to the environments in which we find ourselves. These struggles are for the most part mental in character, but they are none the less real and important in their consequences. They are efforts at self-preservation (seldom mere physical self-preservation), and the "advancement of one's ego." The typical outcome of these mental battles is not complete victory nor complete defeat, but rather a sort of not altogether satisfactory compromise.

Since the habit-systems that make up our personalities crystalize more or less as a result of our reactio to the conflicts we pass through. may help us to understand vario possibilities if we list some of t types of reaction which are f quently adopted in these men struggles.

On the one hand we may assu and hold more or less continuou an aggressive attitude, facing real and recognizing rather hones whatever the outcome may be. T genuine optimist may be taken a person likely to adopt this attitu He is not only willing but anxio to take into account unfavora facts, but he also has an aggressi program based upon an unfeign confidence that evil can be overco with good.

On the other hand we may ad one or more of a number of typ of somewhat well known defens reactions. We shall enumerate a discuss just seven of them.

1. We may recognize but refu to meet the difficulty. An exam of this is the pouting reaction se in children and not infrequently some adults. The pessimist a furnishes us with typical reactio under this heading. Even at best he recognizes the existence evil, but seems to lack the faith a willingness to expend energy wh is required to cope adequately w the situation.

2. We may avoid battle by de ing to ourselves and others the istence of any issue that should g us concern. Here we may point the counterfeit optimist so often m with— the "cheerful idiot" who, course, has no program of soc betterment, because whatever is, "fine and dandy" and "couldn't better." Also typical of this re tion is the keeping of our relig and business or our religion a science in separate "water-tig

mpartments of our minds, so to eak. Perhaps this condition ould not be so comfortable to us we knew that our friends some-nes suspect us of lacking intel-tual honesty and the genuine kind faith that dares to inquire.

3. Sometimes rather than admit r present defeat we try to over-adow it by keeping in mind some evious victory. An example is the ulsed lover returning for comfort a consideration of the time when was his mother's darling. Mr. ebbs and Major Hoople of the mic strips, seem to resort to some-at similar regressions in order to lster up their self-regard with st bother to themselves in the y of present achievement.

4. Which one of us has not taken tisfaction in the midst of conflict congratulating ourselves as being re fortunate than the other fel-w—the one who didn't even get a ance to be a "goat," for example. lf-consolation obtained by playing e role of a snob, either as an in-vidual or as a group, (there are ny varieties), is a rather poor y of blinding ourselves, and as e writer says it "simply kills any tiative we may have to improve r position." (See Overstreet, ges 178-181, also Jno. 8:31-39, ma 31:16-28, Rom. 2:17-29).

5. Sometimes we soothe ourselves dwelling in a world of phantasy, nsidering either the great things e might have done or the easy ctories that some day will be ours. r. Overstreet takes quite a thrust some so-called Christians who ade the religious responsibilities the *here* and *now* by dwelling too ch upon supposed matters per-ning to the next world.

Such people seem to despise their esent existence, referring to it as ssing through a "vale of tears." ey have an intense and supposedly pious yearning to be freed from all that pertains to this earth and to come into possession of the peace and supposed rest of heaven. The sentiments expressed in the songs which they sing with especial fervor are like the following:

"Come on, my partners in distress,
My comrades through the wilderness,
Who still your bodies feel:
Awhile forget your griefs and fears,
And look beyond this vale of tears,
To that celestial hill."

"Fair land!—could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more!"

"I languish and sigh to be there,
Where Jesus hath fixed his abode;
O when shall we meet in the air,
And fly to the mountain of God!"

Of course Latter-day Saints should not fall into the error of being too other-worldly in their concerns, or of despising their mortal bodies and this earthly existence. It is more typical for us to sing songs with sentiments appreciative of our present natural surroundings, and of the need of making this world a better place in which to live. Then, too, the prophet Alma plainly says that *"now is the time and the day of your salvation."* In the same spirit Brigham Young said: "We ought not to speak lightly of and undervalue the life we now enjoy, but so dispose of each passing day that the hours and minutes are spent in doing good * * * in improving our talents and abilities to do more good. * * *

"It would be no blessing to you to be carried into the celestial kingdom, and obliged to stay therein, unless you were prepared to dwell there.

"This life is worth as much as any life that any being can possess in time or in eternity. * * *

"It is my business to teach mankind how to live, how to honor their present existence, how to treat their bodies so as to live to a good old age on the earth, and have power to do good." (Discourses of Brigham Young, pages 140, 146, 446, 513.)

To continue our enumeration let us mention briefly just two more very human reactions to conflict.

6. A seemingly very satisfactory and frequently used way of explaining away defeat, is to shift the blame for our failures to the shoulders of someone else. Our successful rival "had a pull." The devil was working against us or again on the basis of no real evidence at all, we may even blandly remark that "it was God's will."

7. Sometimes we succeed more or less in exonerating ourselves by rather skillfully shifting the blame to certain uncontrollable circumstances that seem to be plausible explanations. The failure would not have occurred except for our ill luck, bad health, or our alleged condition of over-work or inability to sleep, and so on.

Before leaving the subject of defensive reactions, it should be emphasized that typically in most of them we are not ourselves aware that we are using them. We not only succeed in fooling others to some extent, but we are perhaps most successful in "kidding" ourselves, and that is the real pity of it all. Happy may the person be who was brought up during his childhood with plenty of experience with success so that he has not developed a lot of fabrication habits to hinder his progress. Of course this does not mean that he should never have come face to face with hard problems to solve, but he should be guarded from an undue number of impossible ones that preclude any chance of success in spite of a reasonable amount of ingenu industriousness and persistence his part.

A Few of the Possible Proble for Discussion

1. Explain briefly the two b drives mentioned in our text, self-regard and least effort. In t connection read and comment u the quotation from Swift, give the September *Magazine*, page 5

2. Mention several maladj ments which people might mak relation to the mental conflicts t encounter.

3. In relation to the tenden toward other worldliness wh might even afflict some members our own group, read suitable tracts from the following songs our book of Deseret Sunday Sch Songs, Nos. 52, 60, 123, 139, 1 207, 222, and 228. Have any so with sentiments like those in verses quoted above been inclu in our Sunday School song bo If so, are they favorites with us what is their source?

4. We sometimes speak of o selves as being the "chosen peo of God. Can it be possible that w some of us this notion serves us like the fabricated superiority wh Overstreet speaks of—buttress our insecure self-respect and no ishing the "tendency to minim effort?" Or do most of us feel c lenged to worthy effort because feel that our people have b chosen not so much for favor for service and responsibility?

5. In the biography of a Lat day Saint missionary to the Soc Islands, it tells of his efforts to lodge the native converts from t "indolent reliance upon ceremo for salvation. * * * To them ligion was an invitation to com and peace, rather than a call to

venture and service, often to heroic performance." He had come to appreciate the fact that "religious and moral character * * is an achievement, not a gift; an invitation to struggle and accomplishment, not to peace and security." Compare the insight of this missionary with that reflected in such Bible passages as the following: Hosea 6:6; Micah 6:6-8; Amos 5:14-15, 21-24; Isa. 1:10-17; Jer. 7:5-7, 21-22, Matt. 25:31-46; Jno. 8:31-39, Rom. 2:17-29.

6. Read Mosiah 18:8-13; Alma 31:16-28; 34:28-34; 41:14; II Nephi 9:16, 33, 38; Mormon 9:14; D. & C. 11:12, 20; 58:26-29; 108:99, and comment along the line of the thoughts suggested in problem five. To what extent do these extracts from characteristic Mormon scripture emphasize a conception of religion which does not permit of careless procrastination or empty emotionalism, or a lazy reliance upon mere rituals and ceremonies as substitutes for initiative and self-effort *here* and *now* as essential conditions of salvation?

7. It is fairly easy for us to recognize defensive reactions in other people, especially in children. Suggest several specific ways of helping them. How may we ourselves overcome these tendencies? In their extreme forms to what do they lead?

8. We have all heard the saying that "nothing succeeds like success." Of what importance is this idea in relation to personality development? Should children be provided with a lot of cheap or undeserved "successes?" If not, what are the characteristics of real successes and what should be done to bring them about?

9. Read carefully page 181 of our text and write out your best comment on it for presentation before the class.

10. In Chapter XII, Overstreet discusses in a clear manner certain interesting problems of social and political progress. With what part of this chapter do you find yourself in closest agreement? Point out one or two things he expresses with which you do not readily agree.

HAPPY LITTLE FOLK AT THE PRIMARY CHILDREN'S HOSPITAL

SOLITUDE

Conventions and Conferences

General Board members visited Relief Society stake conventions and conferences, ich were held in the stakes during 1930, as follows:

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pine—Mrs. Hazel H. Greenwood.
nnock—Mrs. Julia A. Child.
ar Lake—Mrs. Elise B. Alder.
ar River—Mrs. Nettie D. Bradford.
aver—Mrs. Inez K. Allen.
nson—Mrs. Julia A. Child.
g Horn—Mrs. Louise Y. Robison.
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aine—Mrs. Louise Y. Robison.
ise—Mrs. Ethel R. Smith.
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irley—Mrs. Julia A. Child.
che—Mrs. Amy W. Evans.
rbon—Mrs. Elise B. Alder.
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ttonwood—Mrs. Louise Y. Robison.
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eseret—Mrs. Annie Wells Cannon.
uchesne—Mrs. Cora L. Bennion.
st Jordan—Mrs. Cora L. Bennion.
mery—Mrs. Julia A. F. Lund.
nsign—Mrs. Cora L. Bennion, Mrs. Mary C. Kimball.
anklin—Mrs. Ida Peterson Beal.
emont—Mrs. Kate M. Barker.
rfield—Mrs. Nettie D. Bradford.
anite—Mrs. Nettie D. Bradford, Mrs. Emeline Y. Nebeker.
rant—Mrs. Nettie D. Bradford, Miss Sarah M. McLelland.
unnison—Mrs. Julia A. F. Lund.
ollywood—Mrs. Nettie D. Bradford.
yrum—Mrs. Lotta Paul Baxter.
daho—Mrs. Elise B. Alder.
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hab—Mrs. Emeline Y. Nebeker.
iarez—Mrs. Jennie B. Knight.
ianab—Mrs. Ida Peterson Beal.
olob—Mrs. Emeline Y. Nebeker.
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ost River—Mrs. Louise Y. Robison.
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Massing for Prohibition's Greatest Drive

NO wonder public sentiment against prohibition is gaining. Often the press seems to avoid printing the dry side of the story. Facts favoring prohibition are frequently lost in a maze of wet propaganda. Often items concerning prohibition are twisted into an argument against prohibition . . . a Federal officer is killed by a bootlegger with a criminal record of twenty years, and the news headline is "snooper killed."

Unfortunately for the common good, facts are distorted; editorials are often assaults on prohibition; nothing is left unturned by the wet radical papers to discredit the greatest moral reform of the century.

The majority of the people in the most populous centers of the United States form their opinion from the mass of liquor propaganda. Why shouldn't they wonder about the benefits of prohibition? Why shouldn't they begin to think or act against the Eighteenth Amendment?

It's time to do something. Let's give the people the facts about prohibition. Despite the excellent work done by the religious and other law-upholding publications of the nation in telling the true story, much work is yet to be done. We must reach the masses, who read only the daily newspapers, whose thoughts, actions and votes, are controlled by the papers.

Let's give them the real facts: th drinking has decreased; that crime h lessened; that the death rate has be lowered; that the standard of living h been raised; that the nation as a who as well as the individual has been m terially benefited.

The people should know the tru about prohibition. Only the truth, to now in a forceful manner, will sa prohibition.

The American Business Men's Proh bition Foundation after months of e haustive research has gathered the fac that prove conclusively the great succe of prohibition. It has given the fac through its press bureau, to the new papers of the country. Papers that a fair have printed them. But many w papers have i nored them—a it is to the twen millions of rea ers of the w press that must give t facts.

To reach th mass of readers most of who are fair-mind and who will a preciate the tru —this Foundati is going to adv tise nation-wi Full pages paid newspap advertising wi be published wet as well dry papers— reach everybod

The work spreading t truth to largest read public can accomplished no better mann Paid adverti ments will te the actual fa as they exist.

LET'S HAVE THE TRUTH ABOUT PROHIBITION

The American Business Men's Prohibition Foundation is incorporated in Illinois "not for profit" and is a voluntary association organized to collect, correlate and disseminate facts regarding the results of National Prohibition and its relation to the welfare and progress of the people of the United States.

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Notes to the Field

(*Continued from page* 43)

ecial Instruction For Choristers nd Organists:

URING the month of January a specially designed course for ke and ward choristers and or- nists will be commenced in Idaho lls, Logan, Odgen, Salt Lake y, Provo, Ephraim, and Richfield. e course, which will be made up six free lessons given over a iod of six weeks, has been out- ed by the General Music Com- tee of the Church with the assist- e of the Church's music institu- n, the McCune School of Music l Art, and six prominent music ders from the faculty of that ool have been selected to present jects included in the course.

These instructors are: Edward Kimball, Organist of the Taber- le; Lester Hinchcliff, Director the Ogden Tabernacle Choir; C. Reid, former director of the sic department of the B. Y. iversity; Anthony C. Lund, Di- tor of the Salt Lake Tabernacle oir; Reginald Beales, violinist l teacher of violin and ensemble ups at the McCune School of sic and Art; and Tracy Y. nnon, Director ot the McCune ool and former organist of the ernacle.

This valuable series of lectures l class discussions is intended not ne for the Church musicians in centers mentioned; it is sincerely ed by the General Boards of all Auxiliaries that all the music cers in their organizations within venient traveling distance of a s meeting-place will attend the classes. The first class in each locality will be given on the following dates: January 5, Ephraim; January 10, Logan; January 12, Richfield; January 17, Provo; January 19, Salt Lake City; January 24, Ogden; Januay 26, Idaho Falls.

We especially urge all choristers and organists in our Relief Society organization to take advantage of this exceptional opportunity wherever possible.

This instruction is given to the Relief Society free, through the courtesy of the General Board.

The Russell Sage Foundation:

THE Russell Sage is one of the seven great foundations, and is an institution established in 1907 by Mrs. Russell Sage, with an endowment of ten million dollars. The purpose of this was to establish a Foundation for the improvement of social and living conditons in the United States. The Foundation does not attempt to relieve individual or family needs, but merely to study and investigate, in order to eradicate the causes of distress The work is distributed among several departments, including the Charity Organization Department, the Department, of Industrial Studies, Division of Remedial Loans, Department of Surveys and Exhibits, the Division of Recreation, Division of Publication of Library and Statistics.

It is with the Charity Organizaton and with the Library and Statistics and Survey, that the Relief Society has had most contact. The Charity Organization Department

has made studies of Marriage Administration in the several states, with the object of announcing a year minimum age law for girls. The Division of Recreation has done much to develop the Community Center idea, the Division of Remedial Loans has thrown light on the methods of loan sharks, and has promoted co-operative Loan Societies. Through its library many of the very finest works on social service have been published and made available at a minimum cost. The Foundation has also supervised the development of the model suburban community at Forest Hills, Long Island.

The Department of Surveys and Exhibits has, by constant effort, k the community informed of its pr lems, and therefore has served a great educator of public opini It is in the Department of Surv that the present Year Book has b completed, and is the most comp hensive thing of its kind ever tempted in the United States.

When assembling the material the Social Service Year Book, Fred S. Hall, the editor wrote the secretary of the Relief Socie and expressed his thought that book would not be complete with an article on "Mormon So Work," Mrs. Lund wrote the arti asked for and we are happy to h it appear in this valuable book.

She Never Refused to Sing

By Linda S. Fletcher

She was an old, old lady
Upon whose gentle face,
A life of love and service
Had left a kindly trace.

"I sang for the Queen," she murmured,
I might have won wealth and fame;
The annals of earth's illustrious
Might have glorified my name."

"But I joined a humble people;
In trial, my gift would bring
To them a comforting pleasure,
And I never refused to sing."

"Now I am old and feeble,
But still, 'tis a marvelous thing,
I have never lost my talent,
I still have the power to sing."

"Last Night," and her eyes grew mi
"I trod the streets of gold;
And, it seemed, in this heavenly vis
That I sang, as I sang of old."

"And I know, very soon, my daugh
My spirit in joy will wing
To the blest abode of my loved ones,
And I'll sing for my Heavenly Ki

Procrastination

By Alice Morrill

There are aching hearts repining
For the words you did not say.
There are hope-lost souls a-needing
Faith-sweet prayers you did not pray.

There are hungry hearts a-longing
For the love you did not give,
There is cruel need, depending
On your pleasure to relieve.

There are baby-lips awaiting
For your truant, fond caress
There is dearth-of-blessing calling
You, who never think to bless.

There are lonely ones still listening
For the song you did not sing,
There are empty arms a-reaching
For the gift you did not bring.

There's a broken soul now stranded
By the heart-worn, heavy road;
For you never sought to cheer him,
Never thought to ease his load.

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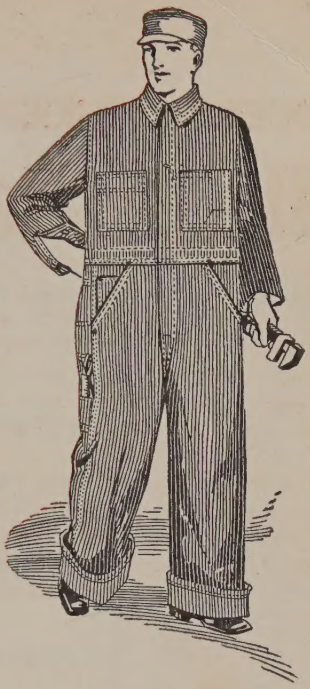

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